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"MY FRIEND is one before whom I may be sincere. Before him I may think aloud."—*Selected.*

THE GREATEST OF THESE.

FOR QUINQUAGESIMA SUNDAY.

"Hast thou within thy breast
Sweet charity so meek and mild,
Thy gentle, constant, loving guest?"

IN the original the word charity means love, and the teaching for to-day expresses the fact that without it all other virtues are as nothing. It is like the cord on which the pearls of virtues are strung, binding them all together into one beautiful necklace. But break the thread and the pearls are scattered far and wide. St. Francis de Sales says: "Charity is to the virtues what the sun is to the planets, which receive from this glorious luminary all their light and brilliancy. Faith, hope, fear, and repentance are usually the virtues which first enter the soul, as if to prepare a worthy throne for dear love."

Charity includes two forms of love, but banishes a third. It must include love to both God and man. The first commandment is to love God with all the powers of our entire being; and the second is to love our neighbor as ourselves. The form of love which charity does not include is self-love, one of the root-sins of our fallen nature. "Happy the soul," said a great saint, "in which charity dwells, since every grace and blessing will follow its possession." Love is to our spiritual nature what the mainspring is to a watch, hence it must be the law to regulate our daily life. Justice untempered by love is cold, stern, and hard, and almsgiving unaccompanied by devotion to God is worthless in His sight. But a cup of cold water, given with a loving prayer for the recipient, provided one has not the power to give more, obtains a gracious reward from the Master, whose Sacred Heart ever overflows with love for all His children.

To the average Christian one of the most difficult commands to obey is the one to love those who have injured us, or more especially those who have wronged our dear ones. But the Bishop of Geneva said, with holy simplicity, that he thought it was the easiest thing in the world to do, and had the commandment been the reverse it would have been most difficult for him to obey.

A real love to God, without artificiality or selfishness, will include a love for our fellow men, as the greater includes the less. It is a mistaken idea of the present day to place philanthropy above and before love to God. When the soul is inundated with a deep, holy love for Christ, it will overflow into all other legitimate channels, and such Christians cannot help loving and praying for those for whom Christ died. They see in the most abject the image of God, marred and defaced it may be, yet still there, and they love the souls of sinners though they hate the sins that they commit. Full of divine love, the soul walks as in the presence of God, and advances daily in the path of perfection.

God thirsts for our love to Himself, and also delights to see it expended upon others, flowing like a great river, and causing the plains on either side to burst forth into fertility.

At the threshold of our Lenten season the Church places before us the truth that no merely formal observance of discipline is what our Master wants. All must be done with love for the Beloved alone, or the fasting, the multiplied services, the extraordinary acts of devotion will profit us nothing in the Kingdom of Heaven.

C. F. L.

BE GENEROUS in your judgment of others, says the *Christian Observer*. The mind is in danger of being hurried by prejudice to a judgment that is unjust. Mob-violence by the mind is of the same nature as mob-violence in outward acts. Individual misjudgments often lead to tragic injustice. The religion of Jesus Christ should inspire you to give to all mankind this great gift of a generous judgment, remembering the words of the Master, "With what judgment ye judge, ye shall be judged."

THE PROPOSED PREAMBLE.

THE General Convention of 1910 will be called upon to take final action upon a proposed Preamble to the Constitution, tentatively adopted in 1907, and reading as follows:

"This American Church, first planted in Virginia, in the year of our Lord 1607, by representatives of the ancient Church of England; acknowledging the Holy Scriptures of the Old and New Testaments to be the Word of God, the record of God's Revelation of Himself in His Son, and to contain all things necessary to salvation; holding the Catholic Creeds, to-wit, the Apostles' Creed and the Nicene Creed, to be a sufficient statement of the Christian Faith; maintaining the orders of the sacred ministry in such form as from the Apostles' time they have been continued; reverently conserving the Sacraments ordained by Christ Himself; and accounting to be members of the flock of Christ all who have been duly baptized in the Name of the Father, and of the Son, and of the Holy Ghost, has set forth and established, for the furtherance of the work to which it has been called of God, the following Constitution."

It will be necessary that this language should be ratified or rejected as a whole; it is not susceptible of amendment in this convention, except as it might receive tentative action again in new form and be laid over for final action three years later.

There is a handicap resting upon all of us in discussing this proposed legislation. It was a part of Dr. Huntington's scheme for unity. That revered priest and legislator had promised to write for THE LIVING CHURCH, at the editor's invitation, an article setting forth the reasons why he believed the Preamble should be ratified. His death prevented this purpose from being carried out, but we were so fortunate as to have discussed the matter with him shortly before his last illness, and shall seek as faithfully as possible to record Dr. Huntington's view before we express our own.

Dr. Huntington stated frankly and positively to us, in the interview referred to, that his purpose in framing the Preamble was to give a place where the position which "this American Church" occupies in Christendom might be briefly stated, to the end that the fuller statements embodied in the Thirty-nine Articles might be dropped from the Book of Common Prayer. Should the Preamble be ratified, his next step, he stated, would be to move for such omission. He had also written cogently on that subject in the pages of the *Hibbert Journal* a year or more previously, and we had given editorial indorsement to his article, which was exceptionally statesmanlike.

Somewhat later we directed his attention, in the way of personal correspondence, to some criticisms that had been made concerning the language of the Preamble, asking, in particular, that he would state what he had in mind in defining the "Catholic Creeds, to wit, the Apostles' Creed and the Nicene Creed, to be a *sufficient statement* of the Christian Faith," and suggesting other questions. His reply, contained in a dictated letter of June 24th which must have been near to his last correspondence, was as follows:

"I may say, in order to satisfy your scruple, that by 'sufficient statement of the Christian faith' I mean precisely what the fathers at Chalcedon meant when they insisted that no further definition of the faith was needed than that which they put forth. I had already seen and carefully considered Bishop ——'s strictures before receiving your letter. In my judgment he entirely misunderstands the situation, treating the Preamble as if it were a covert attack upon the sacramental teaching of the Prayer Book. The Sacraments are especially guarded in the Preamble, but are treated, as I firmly believe they should be, not as doctrines but as institutions. These ideas I should like to elaborate; but it is impossible for me to do more than to indicate them at present."

With this statement we are obliged to conclude Dr. Huntington's *apologia,* which we had hoped to present more fully in his own thoughtful language. We are obliged, now, to consider (*a*) whether his purpose was a wise one, and (*b*) whether, if so, the language of the Preamble was well adapted to carry that purpose into effect. He would have been the first to protest with indignation against treating the question of ratification of the Preamble on any other ground than on its own merits.

THE THIRTY-NINE ARTICLES represent a peculiar epoch in English Church history. They are the survivor of several series of articles which nad been propounded by authority in England during the troublous days of the Sixteenth Century. In their present form they date from 1563-71, and they were issued with the intent of declaring a platform which might enable the Church of England to retain the allegiance of all Christians, Anglican, Roman, and Puritan, in the one Church. Ten years earlier and ten years later it would have been impossible for the Articles to take their present form; and yet there has been assumed for them a permanent value and obligation which they never possessed. The purpose for which they were intended, failed. The Council of Trent, with its many definitions, changed the issue on many of the controversial points treated in the Articles even before these had been finally promulgated. The accession of Pius V. to the Roman see made the hope of retaining the Roman party in the communion of the Church of England futile. Puritans grew more extreme as years passed by, and ultimately demanded revision of the Articles in the interests of Calvinism. They failed to dislodge the Articles, but by formulating the Lambeth Articles of 1595 and the Westminster Confession of 1646 they both showed their own refusal to abide by the Elizabethan settlement and also the fallacy of the later idea that the Thirty-nine Articles were to be interpreted in the interests of Puritanism—an idea which the Puritans never dreamed of.

After the lapse of three centuries and a half, the Thirty-nine Articles remain within the covers of the Prayer Book as a mute testimony to the dreams of Queen Elizabeth and of Archbishop Parker that never came true. Romans and Puritans have long since disavowed the compact that was intended to keep them together. The bad influence of Georgian Churchmen has given a gloss to the Articles that they never were intended to bear. The rage over Tract XC. and the interpretation of the Articles was the immediate cause for the Roman exodus in the middle nineteenth century. They have been a constant cause of embarrassment in any negotiations with Catholic bodies. They are susceptible of a Catholic interpretation, indeed, and were certainly intended to bear such; but they have not generally received it, and some of the language is hopelessly uncertain from any point of view, as *e. g.,* the dilemma whether, according to Art. XXV., Confirmation and Orders are to be esteemed "states of life allowed in the Scriptures" or "the corrupt following of the Apostles." But, chiefly, the desire to drop the Thirty-nine Articles from the Prayer Book is due simply to the fact that they have served their purpose, that they are an anachronism under present-day conditions, and that their definitions are no longer calculated to serve as a basis for a united Church whether in England or in America. They belong to English rather than to American history and subscription to them by the clergy was never required in the American Church. We entirely agree with Dr. Huntington that the time is ripe for quietly dropping them from within the covers of the Prayer Book.

Whether it is necessary for anything other than the Book of Common Prayer to take their place, is not so certain. We can see that there are reasons why a concise statement of the position of "this American Church" would be useful, amidst the clash of many claimants to the allegiance of American Christians. Possibly a Preamble to the Constitution presents an appropriate place in which such a declaration might be made, though we suspect that a page in the Book of Common Prayer would be still better. Is the Preamble of 1907, then, to be accepted as adequate for the purpose? It is from this point of view that it must be discussed, and not merely from the standpoint of its several affirmations.

IT HAS BEEN one of the glories of the American Church during the past quarter century that a large and increasing number of thinking men from other Christian bodies, and particularly from their ministries, have found refuge in this Church. Former sectarian ministers comprise a large proportion of our candidates for ordination within these years. If we would really meet the issue of what considerations are best adapted to draw other Christians into the Episcopal Church, it would seem that these men are best qualified to reply.

Now we believe that if these could be questioned individually upon the subject, they would reply, almost unanimously, that they were led to change their allegiance by the conviction that the Protestant Episcopal Church is, in fact, an integral portion of the Catholic Church of history, and that the various Protestant Churches corporately are not; and that among other integral portions of that Church represented in this country, the Episcopal Church shows the best grounds upon which the allegiance of all Americans can be claimed. The particular text book of all others that has brought such men into the Church is Dr. Little's *Reasons for Being a Churchman,* the author of which was formerly a Methodist; and the "reasons" that Dr. Little has propounded so effectually are those which are based

upon the authority of the Church as the perpetuation in America of the Catholic Church of history.

Such being the case, if we are to set forth a brief statement that is intended to show cause why the allegiance of all American Christians should rightfully be given to this Church, it ought, obviously, to be such a statement as would concisely express the "reasons" that have proven effectual in drawing the advance guard into the Church.

When we test the proposed Preamble by this proposition, it seems impossible to feel that it sufficiently expresses the exact issue that, in fact, has led Christians from other bodies into the Church and would, presumably, lead many more if this Church could be presented to them in its true guise. What these people want to know is that "this Church" comes to them with the authority bestowed upon the Church at the mount of the Ascension and on Pentecost; that this Church has an unbroken identity with that corporate body—that organism—with which Jesus Christ promised to be present to the end of the world, and into which He sent the Holy Spirit, as into a body already prepared for Him; and that this Church has been true to the trust reposed in her.

From this point of view the reference to Virginia and 1607 and to the "ancient Church of England" are, in a sense, immaterial, or at least insufficient. From the year 1607 to the day of Pentecost is a long stretch in time, and from Virginia to England only a fragment of the path that must be traced to the mount of the Ascension and the upper room in Jerusalem. The lineage of "this American Church" is not traced far enough. Its incidental features not only assume undue proportion, but actually supersede the really essential point of that lineage—its beginning. The educated Churchman may undoubtedly read more into it, along with the reference to the "Orders of the Sacred Ministry in such form as from the Apostles' time they have been continued"; but a form of words that leaves its chief point to be inferred, and to be susceptible of inference only in the light of much evidence that is not even hinted at, is, frankly, not sufficient for the purpose. The Preamble, if we are to have one, must present rather more definite "Reasons for being a Churchman" than this one does.

And again, when reference is made to the belief of this Church, are the Creeds held because they reflect the views of eighteenth century theologians, or because they constitute the official summary of a Faith once for all delivered to the saints? Are the orders of the Ministry maintained because they appear to us to be convenient, or because they have, in fact, been the channels through which is maintained the continuity between the Church of the first and the Church of the twentieth century? These are questions that are of the first importance if the Preamble is to be viewed as an irenic statement in the interest of Christian Unity and a substitute for the Thirty-nine Articles. We fear it must be admitted that the formula fails in the practical test that ought to be applied to it.

DR. EGAR, that careful thinker to whom THE LIVING CHURCH has often been indebted, made a suggestion as to a Preamble that would more truly express what is intended, in his paper, "The Name of the Church and How to Get it," which was printed in THE LIVING CHURCH of January 1st. Referring to the late Dr. Huntington he said:

> "The form of preamble which he moved in the last General Convention will not do at all, and must be voted down, if it is brought up again. But the idea of a preamble is of the utmost value to us, if we have the wisdom to agree on a proper name, and to insert it in a properly worded preamble. A preamble would not be an article of the Constitution; it would not be an enacting document; it would be simply a declaration of that which we are, and, being what we are, why we provide the Constitution which follows. It would, however, have the force of authority, and it would be the guide to any legal nomenclature which would be necessary when we have to ask the secular power to guard, or define, or confer our legal rights."

With slight verbal changes we are able to make Dr. Egar's suggestion our own. We have before this expressed the view that in the coming General Convention *no legislation relating to phases of Church Unity should be tolerated that does not include the Change of Name.* Most of us, we trust, are through with piecemeal legislation that evades the real issue and accomplishes nothing. We are hoping that a large enough mind will be shown in the coming General Convention to enable the subject to be treated seriously and in efficient manner. Slightly amending Dr. Egar's phraseology, and gratefully ascribing to him the substance of the language, we suggest the following, for tentative adoption in 1910:

PREAMBLE.

The Church planted in the United States of America by the Church of England, its mother, does, in pursuance of the mission given by our Lord and Saviour Jesus Christ to His one holy Catholic and Apostolic Church (of which this Church is an integral part)—to go into All the World, and preach the Gospel to every creature, and to make disciples of All Nations, baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST, teaching them to observe all things which He has commanded, with the Promise that He is with His Church always even unto the End of the World—for its due organization and orderly government, hereby establish and set forth this the

CONSTITUTION

OF THE AMERICAN CATHOLIC CHURCH
IN THE UNITED STATES OF AMERICA

[*Commonly called the Protestant Episcopal Church*].

The last clause, placed in brackets, would, of course, be omitted if it were generally agreed that the time were ripe for a systematic revision of our formularies for the purpose of relieving the embarrassment caused in all movements looking toward unity, by our present name; but unless a quite general sentiment in favor of such revision were evident, the bracketed clause must be enacted, to stand until Churchmen shall be ready to take the next step forward. Only, we should be unwilling, as stated, to agree to any legislation that did not pave the way for the further revision that is inevitable before this Church can effectively be prepared for unity.

And only in this detail of phraseology do we ask for amendment of Dr. Huntington's plan. In the main, we gladly fall in with his programme. He saw the timeliness of dropping the Thirty-nine Articles, and so do we. He devised the idea of using a Preamble to the Constitution to express the "Church Idea," and we gladly accept the idea. He readily accepted amendments to his own suggested phraseology, and in the form now pending there are several variations from his own language. The adapted language of Dr. Egar, cited above, goes less into detail than does Dr. Huntington's, in the belief that the Book of Common Prayer expresses fully the attitude of this Church toward the faith, the ministry, and the sacraments of the Church, and that no brief summary can really be adequate as a substitute for the whole.

We believe we are justified in asking members of the "party of the Quadrilateral" to assent to these verbal amendments, that we may all work together in pursuance of that statesmanlike ideal to which all of Dr. Huntington's plans were directed.

WE have published a considerable number of criticisms of the view taken by THE LIVING CHURCH with reference to the Laymen's Missionary Movement. For the purpose of discovering whether Churchmen at large have adopted our view or otherwise, we are printing in this issue a general showing of the attitude taken by Churchmen in the various cities embraced within the schedule of that "Movement." From that article it will appear that Churchmen are, in fact, coöperating in the Movement in every city, though at times with some minority opposed to such coöperation; and that in every case reported except one, the Bishop has led them in doing it. By doing so he has kept the representation on behalf of the Church in his own hands, and has guarded against the danger of a misrepresentation of the Church position on the part of laymen participating. It will be remembered that we had expressed the view that where Churchmen participate at all, it is important that their spokesmen be thus wisely chosen. Particularly does the attitude of the Bishop of North Carolina seem to merit commendation. Bishop Cheshire summoned Churchmen from all over the state to meet in connection with the Movement. He organized his own Churchly missionary conference for his men, gave the fullest information about Church missions, and also gave the opportunity for participation in a part of the general conference. Very much enthusiasm was aroused. We are not surprised that several correspondents from that state write of the results in superlative terms.

We have observed one curious, and yet easily explainable, circumstance. Those Catholic Churchmen who have opposed our policy of coöperation have been almost invariably from dioceses in which such Churchmen are in a minority; and those who have written to uphold it have been from dioceses in which Catholic Churchmen form the dominant party; though there have been exceptions on both sides. This is not a mere coincidence. Where the dominant party in a city goes into such a Movement as *being Protestants,* it is inevitable that Catholic

Churchmen will have none of it. And yet where Catholic Churchmen can go in *on their own terms,* as they are doing in the Catholic dioceses of the Middle West, they have not the slightest difficulty in doing so without prejudice to the inherent position of the Church. This difference in local conditions will very largely explain the radical difference in views expressed; though we could wish that correspondents would more generally have succeeded in writing from a larger than local point of view.

Herein is a lesson for Churchmen. Once plant the Church on an avowedly Catholic basis, and many things can be done in coöperating with Protestants that are rightly viewed as questionable, and often as inexpedient or impossible, without. We can do nothing that partakes of federation between "the Church and the Churches"; we cannot delimit the mission of the Church in the interests of any sort of "comity"; but in individual ways, involving no corporate action, we can often work together with other Christians if it be understood that we are not doing so on a basis of "our common Protestantism."

We have felt that some of our correspondents have written under a misconception of the facts. The "Movement" seeks simply to arouse enthusiasm for the conversion of the world to Christ. It does not raise money, but it seeks to get people to raise money for the support of their own foreign work. Now of course if Churchmen refuse to "enthuse," they do not raise money, and they are simply inviting other Christians to do the work which Churchmen ought rather to do. If money is raised as a result of this Movement, there is no sort of division of the money between rival boards. Every dollar that is raised, is raised in the interest of the work of some particular board. The Church will not get one cent beyond what Churchmen raise, and not one cent of what Churchmen raise will go to the support of other than their own work. A great deal of new ardor in the work of evangelizing the world is, in fact, being aroused. Protestant denominations will at least double their foreign missionary contributions within a year. They have already done so, we are told, in Canada. Does not this concern Churchmen? And if Churchmen do not feel that this is a wise plan, why do they not suggest a better one? Many Churchmen have written in opposition to this plan, but not one of them has submitted a better way. Is it wise for us to slumber while Protestant Christians are redoubling their efforts to convert the world to Christ—and to ultra-Protestantism?

We cannot feel that the absolutely *non possumus* attitude taken by many correspondents is justified by the facts; but if we did feel so, we should then urge upon them the grave necessity for finding some better way to meet a serious emergency. It is always easy to do nothing at all; and sometimes as wicked as it is easy.

ANSWERS TO CORRESPONDENTS.

J. D. S.—Who composed the Collect for the Transfiguration? Strange to say, nobody seems to know, though it dates only from the recent revision. A liturgical expert, whose name carries great weight, thinks it was framed by Bishop John Williams and is positive that it was not the original composition of Dr. Huntington. Our own recollection, which is quite vague, is that Dr. Huntington stated in the House of Deputies that it was adapted from some ancient source, possibly the Mozarabic. Can any one give its history?

B. A. W.—(1) It is understood that the members of the Augustana Synod in this country are, for the most part, not interested in the question of Swedish Orders and have no desire for the episcopate.—(2) The most notable instances of consecration to the episcopate *per saltum* are those of St. Ambrose, Bishop of Milan, and Eucherius, Bishop of Lyons. In English history there are also the instances of the consecration of three Presbyterian ministers as Bishops for Scotland in 1610, to which reference was made in the Lambeth Encyclical of 1908.

THERE IS plenty of criticism these days of preachers and sermons, but far too little criticism of those whom our Lord held up as the first objects of criticism. We must never forget that the Lord's first parable was that of the sower, and there attention is focussed, not on the sower, but on the kind of soil on which the seed fell. Canon Newbolt, in a splendid sermon on this parable, reminds us: "When St. Paul preached at Athens his sermon was a comparative failure. And when we consider the attitude of his hearers, is it to be wondered at—'What will this babbler say?' 'Some mocked; others said, we will hear thee again of this matter.' 'He seemeth to be a setter forth of new gods.' Was there likely to be any crop in hearts which withheld so completely the moral confidence which a noble nature will give to an earnest man?" Much of the present-day criticism of the Church and pulpit is irrational and unscriptural, because it ignores this fundamental truth, that much depends on the state of the hearts of the hearers. Our Lord in His first parable laid the emphasis on hearing, "Who hath ears to hear, let him hear."—*Canadian Churchman.*

BLUE MONDAY MUSINGS.

I HAVE just received an elaborately printed chart (prepared by a worthy "Anglo-Israelite" I judge), which gives a full and complete elucidation of the prophecies in the book of Daniel and in the Apocalypse. The sum of it all is that London will be destroyed May 10, 1910; the House of Lords will go to pieces; and Antichrist will appear almost immediately. I add the footnote:

"APOLOGY.—This matter being of worldwide importance, without respect to religion or creed, I conceive it my duty to serve up this news of THE KING'S BUSINESS to the people's customary channels of news, but it is not my fault if you DAM THE CHANNEL, and so make yourself one of the many who keep back the honor of God from the people, and dishonest enough, to passively profess to the people that all is well."

Thrilling, isn't it? and "important if true," as the familiar sub-head on alarmist dispatches says. So I refrain from *damming the channel;* witness this paragraph.

ISN'T IT extraordinary that, after so many failures, men should still go on calculating and predicting the precise time of that great occurrence, the End of the World, when our Lord so explicitly declares that no man knoweth the day and hour? That strange sect, the Irvingites, who modestly describe themselves as "the Catholic Apostolic Church," proclaimed a dozen years ago that the end of all things was imminent, assured thereof by the fact that the last of their "Apostles" was finishing his earthly course. Well, his end came, though not the world's: and yet the sect still goes on—not quite so confidently as my unknown correspondent quoted above, however. But their frame of mind is more wholesome than that which lives as if this present world were eternal, and fails therefore to view things in right proportion. The saintly way, of course, is "always to live in such a state that we may never be afraid to die," or to witness the consummation of all things. It was St. Charles Borromeo, I believe, who sat at the chess-board while some young priests were discussing what each would like to be doing when the end came; and when everyone had chosen some picturesquely religious attitude for his last, the great Archbishop of Milan, being asked what he would prefer, said, "Why not playing chess?" They were startled, naturally: until he expounded the text, "Do *all* to the glory of God," in a fashion that enlightened them. So, St. Louis of Gonzaga, playing billiards with some friends, answered, when some one questioned him what he would do if he knew the end of the world was coming in a minute, "I should make the very best shot I could." Perhaps holy John Wesley showed even a truer wisdom, in his famous reply. When asked how he would prepare for death, were he sure he would die before morning, he replied (I quote from memory; the exact passage has eluded me, though I have sought through five volumes for it): "I should do just what I have already planned to do: preach this afternoon and evening, receive the reports of the local officers, write up my journal, go to bed at eleven, and wake up in glory!"

SEVERAL READERS of this column are not familiar with the conversation between Lavengro and Jasper Petulengro, about immortality, to which recent reference was made here. So I copy it. That joy in the wind on the heath, I aver, is in itself far more pleasing to the good God than all the morbid, whining, pessimistic pose of men who find nothing good in the world God has made; and we can have that joy, with the fuller hope of what lies beyond, too.

"What is your opinion of death, Mr. Petulengro?" said I, as I sat down beside him.

"My opinion of death, brother, is much the same as that in the old song of Pharaoh, which I have heard my grandam sing:

" 'Canna marel o manus chivios ande pur,
To rovel pa leste o chavo ta romi.'

"When a man dies, he is cast into the earth, and his wife and children sorrow over him. If he has neither wife nor child, then, his father and mother, I suppose; and if he is quite alone in the world, why, then, he is cast into the earth, and there is an end of the matter."

"And do you think that is the end of man?"

"There's an end of him, brother, more's the pity."

"Why do you say so?"

"Life is sweet, brother."

"Do you think so?"

"Think so!—There's night and day, brother, both sweet things;

there's likewise a wind on the heath. Life is very sweet, brother; who would wish to die?"

"I would wish to die—"

"You talk like a gorgio, which is the same as talking like a fool. Were you a Rommany Chal you would talk wiser. Wish to die, indeed! A Rommany Chal would wish to live forever!"

"In sickness, Jasper?"

"There's the sun and stars, brother."

"In blindness, Jasper?"

"There's the wind on the heath, brother: if I could only feel that, I would gladly live forever!"

IT IS WHOLESOME for us of the clergy, now and then, to get an echo of legitimate criticism from the pews. The other day I heard a Churchwoman of unusual intelligence say: "I have heard Mr. —— preach many times; I know he is as clever as he is good; but I never heard him when he showed that he had the slightest idea what he meant to talk about when he began, or how he intended to develop his subject. It appears as if he made no preparation, but just rambled on; and so I never carry away anything from his sermons." It was a formidable indictment; but, as I bethought myself, I was forced to approve it. Such good brethren seem to trust wholly to the inspiration of the moment; and if they are gifted with a fatal facility of language, they may delude themselves into the idea that they are delivering a message. But lack of preparation, as to matter and form alike, is, in the highest degree, disrespectful to the listeners, the subject, and the solemn Presence. My dear old Bishop used to call such impromptu efforts *"extrumpery* sermons"; and the name is a good one. It isn't a question of manuscript or no manuscript. A sermon may be scribbled off *currente calamo,* with no deliberate consideration, and be just as worthless as if it babbled on for half an hour of mere sound with no scrap of paper in sight. I have come to believe that for most young priests the practice of writing sermons out in full, after a carefully prepared outline, is really essential—though the written sermons might perhaps be left on the library table to advantage, instead of being taken up into the pulpit. But this one thing is clear: that a preacher who begins to speak without a clear idea of *what* he wants to say, *why* he wants to say it, and *how* he means to say it, insults that great Sacrament of Preaching (to borrow St. Augustine's phrase) and should put himself under instruction until he has learned his trade. "What was my sermon about?" says the curate in the English "society novel"; "O, like most sermons, about nothing in particular." A shameful answer!

PRESBYTER IGNOTUS.

IDLE TALK.

BY MARIE J. BOIS.

HAVE you ever sat, dear reader, at one table and overheard the conversation at another table, placed so near you that, although you fain would have escaped the torture, you could not help but hear every word of it? Bad enough is such an obsession if the conversation is only a frivolous one, aimless in its foolish remarks and in its stale jokes; but worse, a thousand times worse, if the subject is a sacred one, if religion, the Church and her worship are the theme of an idle table talk. What would your feelings be, were you to hear someone speak slightingly of your dear old home and of those who lived in it and for it? Could you bear the arrogant and supercilious airs of a stranger criticising the dear spot sacred to your heart? Would you not start with indignation at the sound of a voice which should have been raised in defense of what it is now attacking: the beauty of your home, chiming, as it does, in the ignorant and heartless criticisms by outsiders of the Church and her worship?

Full well do I know that young people are—to use a charitable word—unguarded in their speech, that "sacredness" is not a modern word and that a Church service is very apt to be discussed as if it had been a theatrical performance. God save the mark! It makes one shudder to think of it; but shall we not set our faces like flint against such idle talk? Shall we not teach our young people the meaning of reverence, both in God's house and out of it? Why should they rush where angels fear to tread? Why should we?—for they alone are not to blame. As the expressive German proverb has it: "As the old birds sing, so twitter the young ones."

IN THE INTEREST OF ROMAN-GREEK REUNION.

Congress Held Last Summer in Moravia Takes the Subject Under Consideration

[FROM A ROMAN CATHOLIC CORRESPONDENT IN FRANCE. TRANSLATED.]

THE CONGRESS OF VELEHRAD.

PARIS, January 3.

IN the month of August last an event of considerable importance took place at Velehrad. That which occurred in this little town of Moravia does not seem to be of a nature to move the two worlds, yet nevertheless the congress held there for the union of the Greek Church and the [Roman] Catholic Church, deserves, from the manner in which it was conducted, our very closest attention.

Two years ago the first conference of Roman Catholic divines in this town decided to meet every two years and to invite to their meeting the divines of the Greek Church. The object proposed in these congresses was not to be "the conversion of individuals," which has rather the effect of irritating the Orthodox, but "the reconciliation of the Churches." It was said at the first congress of Velehrad that if the Roman Catholics find in the union with Rome the perfection of ecclesiastical society, they must not deny that their separated brethren of the Eastern Church administer the true sacraments and have a validly transmitted ministry, and a part of the elements of the Church.* It was admitted that all their actions must start off from this positive ground and, as said one of the active members of the congress, M. l'Abbé Gratieux, "Without disguising any essential difference they must try to discover the points of contact and of approach, the sincere union of spirits in the search for truth and the brotherly union of hearts in charity." Before making any exterior union, it was said that it was necessary to make interior union, to create the desire for unity, and for that, to work first of all to understand themselves, "to make the Greek Church understood by the Romanists and Catholicism by the people of the Greek Church, otherwise than by caricatures; to establish scientific relations through magazines, books and schools, and . . . congress."

It was in this spirit that was convoked last summer the second Congress of Velehrad. Instead of eighty members, as the first time, there were this time two hundred, chiefly Slavs coming from Bohemia, Moravia, Dalmatia, Croatia, Bosnia, Corinthia, Galicia, Poland, and Russia. Two members of the Greek clergy came to ally themselves with the Roman Catholics —Father Matsef and Father Goeken. With the Slavs fraternized Germans, Roumanians from Transylvania, French, and Italians. The papers were read in two languages, Latin and Russian. The President, Mgr. Sceptizki, Archbishop of Lemberg and Metropolitan of Galicia, thus defined the dominating thought of the congress:

"Strangers to all political agitation, we pursue one sole aim, that of knowing each other and understanding each other better. We know very well that the union of the Churches cannot be obtained without difficulty and that it cannot be rapidly realized; it is none the less true that we work to this end and that the only way to attain it is the one we follow, long as it may be. We desire only one thing, that mutual charity, closer ties, more cordial, more familiar relations, shall be established between the two parties; that instead of polemic disputes, which often direct their darts and blows against an imaginary enemy and only serve to irritate the mind, shall be introduced, little by little, serious discussions, study, and scientific work."

"Strangers to all political agitation," says Mgr. Sceptizki. And by these words he answers beforehand the accusation of taking part in Pan-Slavist politics. If the Slavs, says he, constitute the principal part of the congress, it is because "they are better prepared than the others to understand the character, the language, the manners, and the history of their brethren of the Greek Church." But the congress has no other object but the fulfilment of the prophecy of Christ, "There shall be one fold and one shepherd," and it has no other motive than the love of Christ.

The whole of the work has shown that the declarations of Mgr. Sceptizki were not vain words.

There were some papers on the questions more or less subject to controversy between Roman Catholics and Orthodox.

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* *Cf.* Defer "The Congress of Velehrad."—*Revue Catholique des Eglises,* April, 1908.

They strive to find amongst the fathers of the Eastern Church and in the tradition of the Russian universities the points of resemblance between the members of the Greek Church and the Roman Catholic, on the primacy of Peter, on the Immaculate Conception and on the *Filioque*.

On the Greek side, Father Matsef read a remarkable report on "The Vestiges of the *Epiclesis* in the Latin Mass." *Jube haec perferri."*

Other studies had for their object to make known the moral and religious tendencies of the Russian spirit; as for example, that of Professor Tdziechowski of the University of Cracow on the moral and religious contributions brought by Russian literature to European thought; and that of Dr. Ritig on the relations of Lolovief with Bishop Strossnuayer.

One particularly remarkable example which will certainly not remain isolated was given in the report of M. l'Abbé Gratieux on "The Moral Element in the Theology of Khomiakof." This study, made by a pure Latin, infers the most persevering efforts to assimilate an absolutely different civilization. It is, above all, this effort of mutual penetration that is important in a work of union. The originality of all the movement which the Congress of Velehrad represents in the Latin Church, lies in its sympathy and its welcoming attitude. At the head of this movement are those who, in order to find out how the Russians think, go to live with them in Russia.

The subject chosen by M. Gratieux is quite of the nature to confirm the words, already quoted, of the President, when he said that polemic disputes often direct their darts against an imaginary enemy.

Khomiakof represents in Russia the Slavonic tendency in opposition to the Western spirit of those who are so numerous to-day and who wish to imitate or copy all that is said and done in the West. We Western people discuss willingly religious truths from an intellectual and scholastic point of view, which is dominated *par excellence* by reason; for the Slavs and for Khomiakof in particular the truth is obtained, "not by the exercise of the reasoning faculty only, but by the fulness of the spiritual life which is to it as the spirit of brotherly love. And this vital knowledge, this adhesion of all the soul to the true, the supreme expression of life, is just what constitutes the faith."

In the same way, in the idea of the Church the hierarchal bond seems to them very superficial and entirely subordinate to moral union. "For Khomiakof the Church is, above all, an organism living by the grace of the Holy Spirit and by the mutual love of all its members."

It is easy to understand that the scholastic discussions of the Western divines move the Eastern people very little. What they reproach their Western brethren with is not principally professing an error or a heresy in introducing the *Filioque* into the creed; the real fault of the Western people, in their opinion, is the contempt they showed for them in deciding alone a question of dogma, without consulting their brothers. This "moral fratricide," in denying the great principle of mutual love, destroyed in fact the real nature and broke the unity of the Church.

"We shall therefore not be astonished," says M. Gratieux, "if Khomiakof sees the chief difficulty in the re-union of the Churches in the 'moral obstacle' and not 'in the formal visible difference of doctrine,' but in the spirit of the Western communities, in their customs and their passions, and above all in that sentiment of pride which prevents them from recognizing their past errors, and in that feeling of disdain which will not admit that the divine truth has been preserved and guarded by this East, so long despised, so long plunged in shadows."

Other works on practical questions brought to light one of the principal obstacles to the ideas of the union. It is the question of rites. The doctrine of the Roman Catholic Church is precise on this point; the popes have always asserted the legitimacy and the rights of each rite. "Unhappily," says M. Gratieux, "ignorance or human passions do not always take these precepts into account. One does not know how the union or rather the confusion of Polish patriotism with the Catholic faith has injured Catholicism in the Russian mind. Father Palmieri has brought into evidence this still less known fact: the Eastern rite, even among Russians united to Rome, was always despised and oppressed by the Poles, proud of their Roman civilization and their Roman faith. The Roman faith was the faith of the nobles and the Greek faith that of the peasants; the united Greeks (*i.e.* uniate Bishops) would not sit beside the Roman Bishops in the senate, and similar proceedings have by no means ceased. It is to be feared that the Russians mistrust the attempts at reunion, as the enterprises of Latinism, unless a larger spirit reigns amongst the representatives of Latin rites.

"It is to be hoped," said the Ruthenian priest, Dr. Dorojinski, at the Congress, "that all the Catholics who are interested in the development of the work of union are persuaded of what a Sovereign Pontiff of sacred memory (Leo XIII.) once said: 'We want everybody to become, not Romans, but Catholics."

In consideration of all that was said on this subject the congress passed the following resolution:

"The congress expresses the desire that all the laws which touch on the diversity of rites shall be always and everywhere scrupulously observed, taught in our seminaries, and popularized in the Catholic newspapers."

Other practical questions: The congress recognized that many misunderstandings on the part of the members of the Greek Church arose from the fact that they did not know the Roman Catholic theology except through the intermediary of Protestant books. Direct relations would be exceedingly precious. The congress also passed a resolution to see the Greek Church enter into contact with Catholic thought and the Catholic universities.

These resolutions and these works, encouraged by the highest authorities, are a sign of the times and nothing indicates better their import than these words of the Velehrad *Messenger* some days before the second congress met:

"Before speaking of the union of the Churches, it is necessary to understand each other, to consider what each party wants, and the foundations on which each bases its doctrines. To do this neither Catholics nor Orthodox are obliged to sacrifice their convictions. It is sufficient for them to force themselves to understand sincerely the doctrine of their adversaries. In a word, our aim bears a character purely scientific and does not claim the abjuration of any dogma professed by either Church. We have in view only the preparation of the way to the union of the Churches; the union itself is hidden from our eyes in the mysterious ways of God."

[P. S. A certain number of mistakes have slipped into our last correspondence. Certain phrases have been misunderstood, certain quotations not well rendered, and certain proper nouns wrongly spelt. It would take too long to correct all, and besides the indulgent and intelligent reader has doubtless rectified them for us during his perusal of the above.]

TRUE WORSHIP.

ONCE UPON a time, I have read, a man was carried in a dream to a certain church. In his vision he saw the organist vigorously playing the organ, but no sound was heard. The choir and congregation began to sing, but their voices were not heard. Then the minister began, energetically, to pray, but no tones came from his lips. The man turned in wonder to his angel-guide. "You hear nothing," said the angel, "because there is nothing to hear. These people are not engaged in worship, but only in the form of worship. Their hearts are not touched, and this silence is the silence that is yet unbroken in the presence of God. But listen now." And, listening, the man heard a child's voice, clear and distinct in all that silence, while the minister seemed to pray, and the people seemed to join. Only the child's voice was heard, because only the child's voice was touched. "Our Father which art in heaven." "That," said the guide, "is the only true worship in all this great church to-day: all the others are concerned with but appearance of worship.—*Selected.*

IN RETURN for all of which they have deprived us, some prophets of modern science are disposed to show us in the future a city of God *minus* God; a Paradise *minus* the Tree of Life; a millenium with education to perfect the intellect, and sanitary improvements to emancipate the body from a long catalogue of evils. Sorrow, no doubt, will not be abolished; immortality will not be bestowed. But we shall have comfortable and perfectly drained houses to be wretched in. The news of our misfortunes, the tidings that turn the hair white will be conveyed to us from the ends of the earth by the agency of a telegraphic system without a flaw. The dozing eye may cease to look to the land beyond the River; but in our last moments we shall be able to make a choice between patent furnaces for the cremation of our remains, and coffins of the most charming description for their preservation when dessicated. Amidst such improvements as these, *'ascendo ad axiomata, descendo ad opera.'* The long evening of the world will grow brighter until the inevitable day when the sun shall have become a shrunken and blackened cinder, and the earth be frozen into a ball of discolored ice—'ye have heard that Anti-Christ shall come'—'the Prince of this world and the Son of Perdition.'"—From Bishop Alexander's *The Witness of the Psalms to Christ.*

"MAKE YOURSELF an honest man, and then you may be sure that there is one dishonest man the less in the world."

EVANGELICAL GATHERING IN LONDON

Islington Conference Holds Annual Session

STRONG PROTEST AGAINST SUNDAY DESECRATION

The Proposed Revision of the Scottish Prayer Book

OTHER ITEMS OF ENGLISH CHURCH NEWS

The Living Church News Bureau
London January 18, 1910

THE Evangelical clergy have again been holding in North London their annual gathering, known as the Islington Clerical Meeting, and the attendance this year, numbering nearly 1,500, was larger than it had ever been before. The general subject for discussion was "The Ministry of the Church of England," and the standpoint of treatment was, for the most part, as was to be expected, the traditional one of the Evangelical school and party. The Bishop of Durham (Dr. Moule), whose paper was read for him, in his absence, by one of the clergy present, held that the Christian ministry was not in any sense a sacrificing and mediating *sacerdotium*. The Dean of Canterbury (Dr. Wace), in a paper on "The Relations of the Christian Ministry to Church and State," spoke more in the accents of old Hanoverian "Church and King men" than in those of Christian and Catholic Churchmen. He went perilously near joining in the cry of the Jews of old, on the first Good Friday, "We have no king but Caesar." Canon Thompson, rector of Birmingham, struck the note of the new Evangelicalism when, in his paper, he spoke a word for sacramental confession.

LATEST DEVELOPMENT IN SUNDAY DESECRATION.

The inauguration last month of the "Sunday Skating Club" at the Olympia, West Kensington, has drawn forth a letter of protest from ten members of the House of Lords, and from the Rt. Hon. G. W. E. Russell, chairman of the Imperial Sunday Alliance, and Mr. T. Kingscote, chairman of the Sunday Lay Movement. These signatories ask the promoters and patrons of this latest development in Sunday desecration whether they "sufficiently realize the effect of their example and influence in lending their names to this new departure; do they realize the grave responsibility attaching to rank, wealth, and social opportunity? The multiplication of public amusements on Sundays must surely lead to the total obliteration of that distinction between Sunday and week days which is of such vital importance in safeguarding the religious life of the nation."

BISHOP OF COLUMBIA ADVOCATES HOLY UNCTION.

The Bishop of Columbia (the Right Rev. Dr. Perrin) contributes a noteworthy article on Holy Unction to the *Church Times*. At the last Lambeth Conference Dr. Perrin was a member of the committee which was appointed to consider the question of anointing the sick with oil in the Name of the Lord, and one of the minority in favor of the adoption of the office of Holy Unction in the First Prayer Book of Edward VI. As Bishop of the diocese of Columbia, he will be only too thankful to make the most use of the provision laid down in the resolution passed by the Conference, as he believes fully that the Lord will honor the use of the Apostolic means as an accompaniment of earnest prayer. The Bishop most earnestly appeals to the doctors to return to the old practice of allowing the priest in the sick person's room; and he implores Church people to use their influence in gaining the benefit of the ministrations of the clergy in all cases of sickness.

TENDENCIES OF THE SCHEME FOR SCOTTISH PRAYER BOOK REVISION.

The proposed scheme of Prayer Book revision in the Scottish Church seems to be as Latitudinarian in spirit, in some of its essential features, as the similar movements in the English Church. But there the chief object of attack by Latitudinarians is not for the moment the Athanasian Creed, but the Psalter. The *Church Times* of last week published the first of a series of articles on "Prayer Book Revision in Scotland," and from the pen, perhaps one may rightly surmise, of Dr. Ball, Provost of Cumbrae. The subject of the writer's animadversion in his first article is the proposed permissive selections of Psalms on certain days of the month, and obviously with the object of silencing the grand Psalms of Judgment, which are just as much a part of Scripture given, as St. Paul says, by inspiration of God as any other part of the Psalter or the Holy Scriptures. This mischievous and revolutionary proposal originated, it seems, in the diocese of Glasgow. And this writer's opinion of Glasgow Churchmanship is as follows: "The diocese of Glasgow is the least Scottish part of the Church in this land, and the least Catholic in sentiment. The sturdy old Churchmen of the North know what value to put upon what emanates from there." Should the Scottish Bishops allow this miserable proposal to become law, it will then seem to me that such action will indubitably afford further ground for believing that the Church in the "unestablished" parts of the Anglican communion is not materially better off as regards the Churchmanship of her Bishops than we here in England.

FALLING OFF OF "PETER'S PENCE."

The Roman Catholic correspondent of the *Guardian* has recently referred again to the loss of Papal revenue and to the increasing dependence of the Papacy on the sums provided by religious orders and congregations. In the time of Pius IX., "Peter's Pence," he says, amounted to as much as the total revenue of the present Pope from all sources. According to Pius X.'s budget for 1910, "Peter's Pence" yields £108,000, which is very considerably less than half the sum which used to be collected thirty-five years ago. The Pope's expenses are estimated as exceeding by some £20,000 the total income, in spite of the rigid economy now practised at the Vatican. The money for the maintenance of the missions used to come almost exclusively from France. All French contributions have now fallen enormously, and the same is true of the "Peter's Pence" quota in the other great Latin countries. The German Roman states and the United States are now the only places where this contribution is not derived mainly from the peasant class. It remains to be seen whether the collection of "Peter's Pence" in Germany and the United States will compensate for the losses in the Latin countries. Continuing, this Roman correspondent says:

> "A great deal has been said about the shrinkage in Roman Catholic countries, and the estimate of this shrinkage in a recent book (Mr. McCabe's) has been much traversed. There is no better test than the Papal budget. The falling off of one of the oldest taxes in the world, the voluntary tax of Peter's Pence, when the tremendous increase of population is taken into account, is inconsistent either with a large gain in the numbers of the faithful or with an absence of any considerable shrinkage."

The new budget means that less than 30,000,000 of Roman Church people now contribute 1*d.* in each twelve months to "Peter's Pence." As things are, not one person in twelve of the supposed Roman Catholic population of the world is a contributor to this tax.

OTHER MATTERS OF INTEREST.

The returns furnished officially to the *Congregational Year Book* for 1910 show that in Great Britain and Ireland there are now 4,932 Congregational meeting houses with accommodation for 1,806,072 persons. The number of regular members, 495,170, is less by nearly 2,500 than a year ago, the chief loss being in Wales. The Anabaptist Handbook for 1910 shows for the third year in succession a decrease in membership. The decrease is said to be due entirely to the continued reaction from the Welsh "revival" (1904-05). In England itself, as also in Scotland and Ireland, the Anabaptist sect reports small increases in the total membership. Their total number of meeting houses in the United Kingdom is 4,146, with a total seating capacity of 1,454,030.

The *National Church*, the monthly organ of the Central Church committee for Church Defence, publishes an analysis of the contributions in the churches and chapels of the metropolis to the Hospital Sunday Fund. The collections to the fund last year resulted in the receipt of £39,118; the contributions at the churches constituted considerably more than three-fourths of the whole amount collected. Here are the figures for the Church and the five largest dissenting bodies: The Church, £30,928; Congregationalists, £1,626; Wesleyans, £993 6*s.*; Presbyterians, £989 19*s.*; Anabaptists, £809 9*s.*; Roman Catholics, £653 6*s.* St. Paul's again heads the list of churches with a collection of £4,326.

A correspondent of the *Times* writes to draw attention to the vanishing system of pew rents and appropriated sittings. He says: "Those who still cling to an arrangement fast falling out of date and unpopular will do well to consider the much improved financial *status* of those churches where it has been altogether discarded for something more democratic, perhaps, but advantageous in compactness and unity of the congregation and in many other ways." The decline of this peculiarly evil class system must meet, I think, with supreme satisfaction in

(*Continued on page* 454.)

CHOIR SCHOOL BUILDING ASSURED FOR NEW YORK CATHEDRAL

Gift Becomes the Nucleus of a Building Fund

A MILLION DOLLARS FOR COLUMBIA'S MEDICAL SCHOOL

Rector Chosen for Yonkers Parish

OTHER CHURCH NEWS OF NEW YORK

Branch Office of The Living Church
416 Lafayette St.
New York, February 1, 1910

THE gift of $25,000 by Mrs. J. J. Blodgett of this city for a new choir school building at the Cathedral of St. John the Divine, is the beginning of the building fund. Approximately $150,000 will be required. The proposed site of the structure will be on the east side of the Cathedral Close, about half way between 111th and 112th Streets. It will contain a music room, reception rooms, a gymnasium, dormitories for forty resident choir boys, baths, a library, private apartments for the masters, dining rooms large enough to accommodate eighteen men and from forty to sixty boys, and housekeeper's and servants' quarters. The building will in both construction and equipment compare favorably with the Westminster School of London and the King's College School at Cambridge. Canon Voorhis has been hopeful of such a building for some time, as heretofore the thirty-five boys in the choir have been forced to rehearse in the Cathedral crypt or in the old Synod Hall.

A MILLION FOR COLUMBIA.

Gifts aggregating more than $1,000,000 received in the past few months from Wm. K. Vanderbilt, George J. Gould, Frank A. Munsey, and an anonymous giver, have enabled Columbia University to purchase a plot on the northwest corner of Amsterdam Avenue and 116th Street. This is part of a plan to establish in the city of New York the greatest medical school in the world, and to create one of the world's centers of medical teaching and research. The complete reconstruction and removal of the College of Physicians and Surgeons, or "The P. and S.," as it is familiarly known, from West Fifty-ninth Street, will involve an expenditure of $3,000,000.

TWO VACANCIES FILLED.

Two vacancies of more than usual importance have been filled by the acceptance on the part of the Rev. W. G. W. Anthony, D.D., of an appointment as vicar of St. Augustine's chapel of Trinity parish; and by the Rev. Karl Reiland, now senior curate at Grace Church, as rector of St. Andrew's Church, Yonkers, in succession to the Rev. J. E. Freeman, who becomes rector of St. Mark's, Minneapolis.

Dr. Anthony was educated at St. Stephen's College, graduating with the degree of B.A. in 1890 and that of M.A. in 1893. He prepared for canonical examinations while acting as an instructor at St. Stephen's College, where he has been a member of the faculty since 1891 and professor of philosophy for the past ten years. He was ordained deacon in 1895 and priest in 1896 by Bishop Potter. Dr. Anthony has been in temporary charge of St. Augustine's since the death of Dr. Kimber some six months ago, giving half of his time to that and half to St. Stephen's College, and has shown marked ability to deal with the difficulties of the situation at and about the chapel. There are great problems in connection with that work, the contingent population being about equally divided between Jews and Italians; but Dr. Anthony takes it up as a permanency with a deep desire to develop the Church's opportunities in that field. He is a strong Catholic Churchman, who will fully maintain the traditions of the parish and of the chapel; a man of unusual force of character and executive ability. He is 42 years of age.

The Rev. Karl Reiland was educated at Trinity, St. Stephen's, the Virginia Seminary, and Berkeley, and was ordained deacon in 1901 and priest in 1902 by Bishop Brewster. He was rector of Trinity Church, Wethersfield, Conn., until 1904, since which time he has been curate at Grace Church, New York. He will begin work in Yonkers shortly after Easter.

FOR ARMENIAN RELIEF.

A number of members of the Church Club met recently in the club rooms and formed the Armenian Relief Association, having for its object "the securing of contributions to relieve the necessities of the Armenian Christian sufferers from the massacres." Dr. E. R. L. Gould was chairman of the meeting and Frank T. Warburton secretary. The following executive committee was appointed: Dr. E. R. L. Gould, chairman; William E. Curtis, Professor A. D. F. Hamlin, Henry W. Jesup, Henry Lewis Morris, Dr. William H. Thomson, and George Zabriskie. The office of the association is at No. 31 Broadway. Bishop Greer has given his hearty support and is president of the association, and Governor Hughes has consented to be the first vice-president and sent his best wishes for the success of the movement. Among the vice presidents are Joseph S. Auerbach, the Rev. Hugh Birckhead, R. Fulton Cutting, the Rev. Milo H. Gates, M. Greenwood, Jr., Seth Low, the Rev. Dr. Robert S. MacArthur, the Rev. Dr. W. T. Manning, George F. Parker, the Rev. Dr. John P. Peters, the Rev. Herbert Shipman and Frank T. Warburton.

ST. PAUL'S ALUMNI.

The Alumni Association of St. Paul's School, Concord, N. H., had a dinner at the Hotel Astor last Wednesday night. Conspicuous among the ovations was that tendered to James C. Knox, who has been identified with the school for forty-seven years, five years as a boy and forty-two as master. After Mr. Knox had talked to "his boys" the ballroom rang with cheers and the orchestra struck up, "For He's a Jolly Good Fellow." The guests of honor were the Rev. Dr. Henry Ferguson, rector of the school, and the Rev. Samuel S. Drury, vice rector. They were seated at the head table with Dr. Frederick Shattuck of Boston, son of the founder of the school; the Rev. William B. Olmsted, F. W. Rollins, G. R. Sheldon, and W. S. Jones.

The following officers were elected for the New York branch of the Alumni Association: W. Strother Jones, President; J. C. Baldwin, Jr., First Vice President; the Rev. Hugh Birckhead, Second Vice President; Joseph C. Colt, Third Vice President, and Stewart D. Preston, Secretary and Treasurer.

CANTATA AT ST. PAUL'S CHAPEL.

On Tuesday, January 25th (St. Paul's Day) at noon in old St. Paul's Chapel, Broadway and Vesey street, a new cantata, "The Conversion," by H. Alexander Matthews, was sung, with the composer at the organ. Edmund Jaques was the director, and the organ and the choir were supplemented by an orchestra of strings, trumpets, and horns. This cantata deals with St. Paul's journey to Damascus, the blindness that followed the heavenly appearance manifested on the way, and the direction to continue to Damascus. There were solos for tenor, baritone, and soprano, and much excellent chorus work. In spite of the storm that was raging all during the noon hour, there were over 700 people present at the service. Several other cantatas are to be given during coming weeks.

AT THE SEMINARY.

The annual retreat for the students of the General Theological Seminary will be conducted by Dean Robbins on February 7th and 8th. There will be the Holy Communion, the choir offices, and Compline each day, and four addresses daily.

Special Lenten sermons are announced. Ash Wednesday, Rev. Prof. Blodgett; after Evensong on Thursdays: February 17th, the Rev. Dr. A. G. Mortimer of Philadelphia; February 24th, the Rev. Dr. J. Lewis Parks; March 3d, the Rev. Dickinson S. Miller of Columbia University; March 10th, the Rev. Dr. Edward M. Jefferys of Philadelphia; March 17th, the Rev. Prof. Hatch; March 22d (Tuesday), the Rev. Prof. Shepard. These services and sermons, while intended primarily for the seminary faculty and student body, are open to the public. The entrance is 175 Ninth Avenue, between Twentieth and Twenty-first Streets; and the hour is 6 P. M.

IN MEMORY OF SPENCER TRASK.

A memorial service for Mr. Spencer Trask, the noted philanthropist and banker, who lost his life in a recent railroad wreck, was held in the Church of the Ascension, Fifth Avenue and Tenth Street, on Saturday afternoon of last week. The National Arts Club, of which Mr. Trask was president at the time of his death, and affiliated societies were well represented. Governor Hughes, being unable to attend, sent a letter in which he spoke in unstinted admiration of Mr. Trask's life and good works. Tributes were made by William C. Evans, vice-president of the National Arts Club; Edward M. Shepard, who was associated with Mr. Trask in many public undertakings; the Rev. Dr. Henry Van Dyke of Princeton; Seth Low, former mayor; the Rev. Percy S. Grant, rector of the Church of the Ascension; and the Rev. John Howard Melish, rector of Holy Trinity Church, Brooklyn. Representatives from many societies, institutions, and clubs, with the general public, completely filled the church.

PUBLISHERS WILL MOVE.

The well-known publishing house of Longmans, Green & Co. have, on February first, removed to their new quarters at 443-449 Fourth avenue, corner of Thirtieth street, New York.

THE DIFFICULTY with some alleged Christian monists who talk of the immanence of God, is that their God is no God at all, but only a power, or influence, or matter, or principle, or something or other which is pervasive and powerful, and of which the world and people are only manifestations, or phenomena, or emanations, sparks of the divine thrown off to blaze awhile and then be reincorporated in the infinite. Such divine immanence is not the immanence of God, nor is it a new doctrine. It is the immanence of Buddha, lacking some of the oriental frills. It is ancient pantheism with modern shadings. It is the searching of the heart which refuses to accept the plain teaching of the Bible that God is a personal Being and not a mere principle or force; that He created material things and is in all and over all. That He is with His people and makes all things work together for their good.—*Selected.*

CHURCH ACTIVITIES IN CHICAGO

What the Brotherhood, the Sunday School Institute, and the Woman's Auxiliary are Doing

OTHER NEWS AND NOTES OF THE CITY

The Living Church News Bureau
Chicago, February 1, 1910

MR. J. L. HOUGHTELING, Jr., secretary of the Chicago Local Assembly of the Brotherhood of St. Andrew, has recently published his annual report. The report shows that there has been a marked growth in the order during the past year. The trend of the Brotherhood in Chicago has been decidedly toward a deeper spirituality and devotion, although in active work the growth has not been so great.

The Sectional Conferences of the Junior Assembly were held last Friday, Saturday, and Sunday at St. Luke's, All Saints', and the Transfiguration respectively. Mr. W. A. Haberstro, the traveling district secretary, was present at all these meetings and spoke to the members on the various phases of the work in this district.

SUNDAY SCHOOL INSTITUTE.

The West Side Sunday School Institute meeting, Tuesday, January 25th, was not so much of a success as some of the previous meetings. The afternoon session was late in beginning and the speaker was obliged to leave early after a brief introduction of the subject. The discussion was then thrown open to the house with no one prepared to say anything. A very excellent supper was served by the ladies of the parish, St. Barnabas' (the Rev. E. J. Randall, rector), where the institute was held. The paper was read by the Rev. C. S. Lewis of the seminary, on the subject, "The History of the Development of Sunday Schools in America," and was an admirable presentation of the matter. Twenty-five dollars was voted as an offering from the west side institute as a *pro rata* assessment on the scholars of the west side Sunday schools to carry on the work of the Sunday School Diocesan Commission.

LENTEN STUDY CLASSES.

At a meeting of the Executive committee of the diocesan branch of the Woman's Auxiliary, held in January, it was voted to sent $25 from the general fund to the memorial for Bishop Hare.

The Chicago branch announces the following programme for its Lenten Study Class, 1910:

A STUDY OF MISSIONS AND SOCIAL PROGRESS.

Feb. 12—"The Church's Relation to Social Service," Mrs. Geo. Higginson, Jr.
" 19—"Missions, the Evangelistic Method," Mrs. Hoag, Mrs. Burton.
" 26—"Orders of Women in the Church," Mrs. W. D. C. Street.
Mar. 5—"The Fifth Department," Mrs. John Henry Hopkins.
" 12—"Missions, the Educational Method," Miss Griswold.
" 19—Medical Missions," Mrs. W. O. Waters, and others.

RECTOR-ELECT OF THE ADVENT.

The Rev. Annesley Thomas Young of St. John's Church, Moorhead, Minn., has accepted the call to the Church of the Advent. He will take up his work the first part of February. After graduating from Queen's College, St. John's, Newfoundland, the Rev. Mr. Young removed to Milwaukee in 1895. One year later he was ordained priest by Bishop Nicholson. He had charges in Wisconsin, Nebraska, and Wyoming before going to Moorhead, where he has been located for the last six years.

DEATH OF CHARLES SEABURY.

Grace Church, Oak Park, and the community at large lost a faithful communicant and most splendid citizen last week in the death of Charles Seabury, who lived in Oak Park since 1878 and has been closely identified with the Church there for over thirty years. Twenty years of this time he was a vestryman. He was also a member of the choir since its organization. Mr. Seabury was a gentleman and Christian whose character and life were an inspiration to all who knew him. Beloved by all, honored and respected by his fellow citizens, he died at the age of 71 with a record of deeds done and with the influence of a high toned Christian life behind him which will long live in the hearts of men. Bishop Anderson, his former rector and friend, officiated at the funeral service held in Grace Church. He is survived by a widow and three children: Mrs. P. B. Wright of Milwaukee, Mrs. Albert Cotsworth, Jr., and Mr. C. Ward Seabury of Oak Park.

BISHOP HARE MEMORIAL SERVICE.

A largely attended memorial service to Bishop Hare was held in St. James' Church on Sunday afternoon, January 23d, with a most interesting sermon by the rector, the Rev. Dr. Stone, who told of many incidents of Bishop Hare's life of which he had personal knowledge through friendship and association with him. A work which promises to be of the greatest historical value and of unusual merit and interest is the history of St. James' Church which the Rev. Dr. Stone is very much occupied in compiling from many sources, including the mass of information in the possession of the registrar of the diocese, the Rev. Dr. Hall of the seminary. The Rev. Dr. Stone leaves for Europe directly after Easter with Mrs. Stone for four months for a much needed rest and recuperation.

ANTI-SALOON MOVEMENT.

A number of the rectors of this diocese have been strongly advising their parishioners to sign the petitions which are being circulated by the Anti-Saloon League of Illinois. The object of the effort is to secure a petition asking for the submission to the voters of the city at the election in April of the question: "Shall Chicago become Anti-Saloon Territory?" Even if the petition is secured, it is not very likely that the election will result in voting out the saloons. Nevertheless most Churchmen feel that the effort is worthy of their support.

DEANERY MEETING AT SYCAMORE.

At the winter meeting of the Northern Deanery held last week at St. Peter's Church and Waterman Hall, Sycamore, two interesting and forceful addresses were given. One was by the Rev. W. J. W. Bedford-Jones, the new rector of the Church of the Redeemer, Elgin, on "Individual Responsibility in Parish Work," and the other by the Rev. F. C. Sherman on "Coöperation Essential to Success." Both were distinctly spiritual addresses. On Tuesday morning the Rev. A. L. Bumpus of Belvidere preached the sermon and at the close of service the clergy adjourned to Waterman Hall, where after one of the characteristically hospitable luncheons given by Dr. and Mrs. Fleetwood, the chapter meeting was held. One important step was taken in the plan to rearrange the programme of the several meetings of the deanery so that one of the meetings, probably the one before Lent in each year, will, after the one service for the people of the parish, be in the nature of a retreat, with definite efforts for the deepening of the spiritual life of the clergy. A paper was read *ad clerum* by the Rev. F. J. Bate of Freeport, secretary of the deanery, on the subject "The Value of Education Under Church Influence." The next meeting will be held either at Savanna or De Kalb.

NOTES.

The sad news of the serious accident to the only son of Mr. and Mrs. Francis Meredyth Whitehouse and grandson of the late Bishop Whitehouse has just been received in the city. The boy is 16 years old and was to enter Harvard this coming autumn. While tobogganing in Montreux, Switzerland, he turned from the road to avoid striking two women who were crossing the course and was dashed against a stone wall. For days his life was despaired of. While better, he is not yet out of danger, and what the final result of the accident will be seems to be an uncertainty.

St. Luke's parish, Evanston (the Rev. George Craig Stewart, rector), has received another gift to its fabric, a $1,000 baptismal font as a memorial to Charles F. Marlow, a former vestryman of St. Luke's, given by his widow.

St. Paul's Church, Kenwood (the Rev. Herman Page, rector) operates a settlement in the Stock Yards district, known as Chase House, a more detailed account of which will be printed later. Recently the base ball team of the Chase House Boys' Club received the Junior Pennant given by Mr. A. A. Stagg, director of athletics at the University of Chicago, to the successful team competing in the Inter-Settlement League of Chicago. At the same time the team of the Athletic and Social Club from Chase House received the Senior Pennant. Mr. Stagg sent one of his basket-ball men, Mr. E. P. Hubbel, to present the pennants. Mr. Hubbel gave the boys an address on "Amateur Athletics."

The different south side settlements are registered in the league and it is quite to the credit of Chase House that they received the pennant for the first year that they entered the contests. One team that they have been unable to defeat is that of the Chicago Homes for Boys, which stands very high in athletics. RENMUS.

IN THE DARKEST hour through which a human soul can pass, whatever else is doubtful, this at least is certain: If there be no God and no future state, yet, even then, it is better to be generous than selfish, better to be chaste than licentious, better to be true than false, better to be brave than a coward. Blessed beyond all earthly blessedness is the man who, in the tempestuous darkness of the soul, has dared to hold fast to these venerable landmarks. Thrice blessed is he who, when all is drear and cheerless within and without, when his teachers terrify him and his friends shrink from him, has obstinately clung to moral good. Thrice blessed, because his night shall pass into clear, bright day.—*Selected.*

SO MANY THINK of the work of the Church as mainly humanitarian, and as having as its chief concern the improvement of material conditions, that its more vital interests are overlooked, and its truest place in the world misunderstood. And so it becomes important to enforce the real and distinct function of the Church, which has to do with God's relation to the soul of man, and with man's acceptance of the rule of Christ in his heart and life.—*Los Angeles Churchman.*

CORNERSTONE OF SAN FRANCISCO CATHEDRAL LAID.

AN event of unusual interest was that of the laying of the cornerstone of Grace Church Cathedral, San Francisco, on the eve of the Conversion of St. Paul. Elaborate preparations had been made for this service, invitations having been sent to all the clergy, the Cathedral chapter, the vested choirs, all delegates to the Convention, and to the House of Churchwomen, and all officers of city parishes and missions. These various bodies assembled in the ballroom of the Fairmont Hotel, and in grand procession marched two blocks to the site of the proposed Cathedral, singing as they went the hymn, "Holy, Holy, Holy! Lord God Almighty!"

Alternate sunshine, rain, and hail during the morning caused much doubt and conflict in the mind of many a zealous one, but at the appointed hour the long line of enthusiastic Church folk proved their faith in the old couplet:

"Christian, if your heart is warm,
Rain and storm can do no harm."

The Bishop of the diocese conducted the service. Preceding the address of the Bishop of Sacramento, the anthem

VIEW SHOWING THE PROPOSED CATHEDRAL AT SAN FRANCISCO.

"Praise ye the Father" was rendered by a special choir. The Hon. James N. Gillett, governor of California, made an interesting address, and was followed by the Bishop of Los Angeles in a felicitous speech.

A silver trowel, a gift to Bishop Nichols, was used in the ceremony of laying the cornerstone. At the close of the service the procession returned to the Fairmount, singing the inspiring hymn, "Glorious things of Thee are spoken." A unique figure in the procession was the Rev. Sebastian Dabovich, clad in official robes and attended by an acolyte. Father Dabovich is the representative of the Servian branch of the Greek Church on the Pacific slope.

The diocesan convention, which opened next day, will be reported next week.

THE GLORIOUS axiom, "Christ conquers, Christ reigns, Christ is Lord of all," is a received truth, the fulfilment of which ought to be the high aspiration of the Catholics of the whole world. Here is the watchword and the true battle-cry of Christian nations, as well as of each Christian soul.—*Sacred Heart Review.*

"LET ME FAIL in trying to do something rather than to sit still and do nothing."—*Selected.*

GEORGIA DIOCESAN CONVENTION.

AT the diocesan convention of Georgia, which was held last week at Americus, Bishop Reese reported the missions all to be supplied with clergy and only two parishes vacant.

He spoke of the commendable desire among missions to increase their measure of self-support and laid stress upon the necessity for a better paid clergy. He felt that no married man should have less than $1,200 and a house. He urged for the clergy also "the united loyalty and interest of their people in their spiritual work. Fault-finding and captious criticisms, splits and factions among the people, are crimes against the Church and the Master. Peace, love, and loyalty among the laity are conditions without which no priest, however faithful and efficient, can accomplish results."

The Bishop deplored that no Georgia boy during the year had appeared to give himself to the priesthood and God's work. "No calling makes a nobler appeal to the spirit of youthful enthusiasm for the service of mankind." He considered at some length the problem of the Negro, urging the extension of work among that race.

The Bishop spoke again at the missionary session in the evening to a congregation which crowded the church.

He emphasized the peculiar mission of the Church, which has something more to offer to men, a fuller, larger message, than the Protestant denominations, of which she is not one. The Catholicity

INTERIOR VIEW—SAN FRANCISCO CATHEDRAL.

of the Church was emphasized, and the obligation resting upon her to extend the Kingdom of God "in" men rather than "among" them. The Laymen's Missionary Movement was commended, and Churchmen were urged not to hold themselves aloof from the enthusiasm for missions which seems spreading among the Protestant denominations, but rather to be leaders in zeal and earnestness in proportion to our high position and claims.

SESSIONS OF THE CONVENTION.

Most of the time of the convention was necessarily given to routine work. The officers and committees elected were substantially the same as last year. The time of holding the convention was changed from January to May, and the place of the next convention is Thomasville. The convention adjourned on Thursday night.

WOMEN'S MEETINGS.

The Woman's Auxiliary held two meetings, morning and afternoon, heard reports from the various parishes, and otherwise transacted considerable of the business that required attention. The delegates were welcomed to the city by Miss Sarah Cobb, a response being made by Mrs. Edward S. Elliott of Savannah. In the afternoon session the Rev. Robert C. Wilson, missionary at Soochow, China, gave a very entertaining talk on the conditions among the women in China.

There was a meeting of the Daughters of the King on Friday morning, opened with a celebration by the Bishop.

THE DIVINE NAME IN THE OLD TESTAMENT.

By the Rev. John H. Egar, D.D.

THESE are the days when the publishers of books issue in large numbers their advertisements of the volumes they publish. Among a number received by the writer of this, there is a little 8-page leaflet, entitled "Some Interesting Comparisons," intended to show the superiority of the new "American Standard Bible" to the "King James Version." Undoubtedly in a great many places the removal of archaic and obsolete terms in favor of more modern words is an improvement. But in one most important point I believe the editors of the American Standard Bible in common with the editors of the Revised Version have made a great and fatal mistake; and it is a point on which, in the leaflet referred to, they evidently pride themselves. "The American Revisers," they say, "are not bound by traditional terminology. They omit the title of 'Saints' to the Evangelists, and substitute 'Jehovah' for 'Lord' uniformly in the Old Testament." This last change they justify on the ground that "a Jewish superstition which regarded the Divine Name as too sacred to be uttered ought no longer to dominate in the English or any other version, as it fortunately does not in the numerous versions made by modern missionaries."

Now in making this change of "Jehovah" for "Lord," (printed with capital letters in the English editions of the Authorized or King James version), a change which runs throughout the whole Old Testament, the editors who call their version "The American Standard Bible" are, I believe, fatally wrong; and that for the following reasons:

1. In the first place, Jehovah is not a name at all. It is not a real word. It is made up of the consonants of the Name which scholars now pronounce Jahveh or Yahveh, and the vowel points of Adonai, and I was taught in my youth that when we read it in Hebrew we were always to say Adonai, which is, of course, Lord. I understand that that is the use of the Jews and has been as far back as the time when the Masoretic points were invented. I do not believe that Jehovah was ever used anywhere authoritatively as a name for the Supreme Being. When the text seemed to say "Jehovah," the pronunciation was "Adonai," the Hebrew equivalent of "Lord."

2. How far does this go back? Certainly as far as the Masoretic pointing. That I understand to be subsequent to the beginning of the Christian era. But it went back farther than the invention of the vowel points. *Masora* means "tradition," and the *Masoretes* were so called because they were "Masters of tradition." Whenever the vowel points were added to the sacred Name, it was as the record of a long and authoritative tradition extending ages before that time.

3. Now if we go back further still—to times before the commencement of the Christian era—we find the Septuagint uniformly translating Jehovah by ὁ κύριος. It begins at Genesis 2:4, and continues all the way through. Of course it is said, "We are not translating the Septuagint," and that is true. But the Septuagint translated the Hebrew into Greek at some time between the close of the old Testament canon and the time of our Lord; and therefore it is a witness what was the usage as regards this word at that time. Ὁ κύριος is the translation of Adonai, and therefore a proof that the word written YHVH was pronounced Adonai, that is, Lord, at that time.

There is a Jewish legend that the true pronunciation of the sacred Name was lost after the return from Babylon, and another Jewish legend that the Masoretic punctuation was begun by Ezra and the men of the Great Synagogue; and although these are "unhistorical," there may be this grain of truth in them as regards the point we are discussing, that the substitution of Adonai in the spoken Bible for the proper Name was begun at the time of the Babylonish Captivity or on the return therefrom. The names of Jewish Kings up to the end of II. Chronicles show that the true Name was in use up to that time. But when the captives wept by the waters of Babylon, "How can we sing the Lord's song in a strange land?" the tendency would be to keep secret within themselves the sacred treasures of their religious inheritance—to guard the Divine Name from the scorn of the heathen and the irreverence of careless worldlings of their own race—they would not give that which is holy unto the dogs, nor cast their pearls before swine. And this tendency grew until it was fixed in the custom which the Septuagint did not originate, but which it registered and recorded.

The editors of the American Standard Bible justify their substitution of Jehovah for "Lord" on the ground that a Jewish superstition which regarded the Divine Name as too sacred to be uttered, ought no longer to dominate in the English or any other version. Even if that were allowed, it would be no justification of the use of a word which is not a word, and never was used at any time as the Divine Name. Looking at the matter historically, I can see several reasons for the disuse of the old word (whether it were pronounced Yahveh or not, it certainly was not pronounced Jehovah), which partake rather of the nature of reverence than of superstition. In the first place it is not improbable, when we see how freely in the later time of the Jewish monarchy the sacred Name was introduced into the names of wicked kings, that notwithstanding the splendid testimony borne by the prophets to the universal supremacy and spiritual nature of the Deity, the Name YHVH had been degraded by the secular nobles and degenerate people to the conception of a tribal God; and therefore that to the spiritually minded, the exposure to that association by pronouncing it at all would seem to be a breach of the third commandment, and therefore that a periphrasis was necessary for reverence, and to avoid that profanation.

4. Another reason related to this would be the repugnance on the part of the Jewish people, as a conquered race, to discuss their religion with the heathen with whom they were brought in contact as the course of events involved them in the world-movements of the time. The Jewish dispensation was exclusive, not inclusive as Christianity is. No missionary obligation was imposed upon them. "The people shall dwell alone and not be numbered among the nations." It was not their duty to make proselytes. This feeling would be strengthened by the narrative in Leviticus 24:10-16, of the son of an Israelitish woman and an Egyptian father, who "blasphemed the Name of the Lord," and was ordered to be put to death. Seeing that in their subject condition they could not enforce the penalty, they would be the more desirous to protect the Name from blasphemy by keeping it secret among themselves.

5. A third reason had perhaps some superstition connected with it. It was a notion among the heathen, when they were mixed up together by the successive conquests and deportations of the great empires, and many diverse religious rites were in this way brought in contact with each other, that only the worshippers who could pronounce the true name of a deity could influence him to hear their prayer and do their will. (This idea is at the foundation of all notions of magic spells, etc.) In the circumstances of the Jewish people at this period it is no wonder that this idea should be taken up by them from the heathen round them, especially as they themselves as time went on deteriorated into a ritual formalism, with the ultimate result that as they refused to give the knowledge of the Name of God to others, they lost it themselves.

6. But I think there is a fourth reason that may be given for this development—a Divine Providence preparing for the dispensation that was to come. Whatever may be thought of the reasons above given, the fact remains that by the time the Septuagint was translated, the true pronunciation of the *tetragrammaton* had been supplanted by the universal use of the word Adonai, translated ὁ κύριος. We who believe in Inspiration must believe also in Guidance, and an event of this importance in the history of the written and spoken Name of God may be better attributed to a Providential influence than to a blind and debasing superstition. It was not without a Divine forethought working among human motives and acts that the word "Lord" was in this way prepared for its use in the New Testament.

7. And this brings me to what I consider the controlling fact in this connection. In the synagogues of Judea which our blessed Lord Himself frequented, and in the reading of the Old Testament therein in which He took part in His turn when He was upon earth, the word that He would hear, and the word that He would pronounce as the Name of God His Father, and of Himself the Son, would be, not Jehovah, but the Hebrew or Aramaic word which is properly translated into English as Lord. I have no doubt whatever that when our Lord, as St. Luke tells us (Ch. 4:16), went into the synagogue at Nazareth on the Sabbath Day, and stood up for to read, and there was delivered to Him the book of the prophet Isaiah, and when He had opened the book and found the place (Isaiah 61:1, 2), where the Authorized Version has: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings to the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening the prison to them that are bound; to proclaim the

acceptable year of the LORD"—I have no doubt, I say, that when our Lord Jesus Christ in the synagogue of Nazareth read this—which the American Revisers have printed as "The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me," etc.—the Divine Name which He pronounced with His most holy lips was the Hebrew Adonai Elohim and Adonai, which are properly translated as the Authorized Version has them, "The Lord GOD" and "The LORD."

In his newly-published Reference Bible, the Rev. Dr. Scofield has this note on St. Matthew 8:2: "Greek *Kurios*. The first occurrence of the word as applied to Jesus with His evident sanction. In itself the word means "Master," and is so used of mere human relationship in, *e.g.*, Matt. 6:24 [and other references]. Both uses, divine and human, are brought together in Col. 4:1. It is the Greek equivalent of the Hebrew Adonai (see Gen. 15:2, note), and is used by Jesus Christ in Matt. 22, 43-45. In the New Testament the distinctive uses of *Kurios* (Lord) are: (1) as the New Testament translation of the Hebrew Jehovah (LORD), *e.g.*, Matt. 1:20 [and others.] (2) Jesus Himself so uses *Kurios, e.g.*, Matt. 4:7, 10, etc. (3) But the great use of *Kurios* is as the divine title of Jesus the Christ. In this sense it occurs in the New Testament 663 times. That the intent is to identify Jesus Christ with the Old Testament Deity is evident from Matt. 3:3; 12:8; 21:9 (Psa. 118:26) [and others.]"

This being so, is it right to obscure for the English reader, this consentient testimony of the Old and New Testaments to the Divinity of our Lord, by using for the Old Testament name of the Supreme Being a word which never has been used in spoken language in any authorized way in any age?

The point I make is, that "Jehovah" is not in any sense nor in any language the Old Testament name of God. It is not a real word. It is composed of the consonants of one word, and of the vowels of another; and the intent has always been, that when that combination is seen on the written or printed page, the word pronounced should be that to which the vowels belong. That word is Adonai, and the combination is rightly translated LORD.

If it be said that the word "LORD" is too late, I answer that it is earlier than Jehovah. Before the Masoretic points were used, the name written YHVH was never pronounced Jehovah, because it did not have the vowels e, o, a. How it was pronounced we do not know. Learned men guess at it, and that is all.

Believing, as I do, in the government of the world by Divine Intelligence, manifested in the world by a Providence which permits not "a sparrow to fall to the ground without our Father," and manifested in Holy Scripture by an Inspiration which makes the Bible to be the Word of God, I believe that the change from YHVH to *Adonai,* and from that to ὁ κύριος and from that to "LORD," or its equivalent in all the Versions, in all the ages, is due not to a "Jewish superstition," but to that Inspiration and Providence. If, as Dr. Scofield says, there are 663 places in the New Testament where the word "Lord" is used as the equivalent of YHVH in the Old Testament, that is proof not to be gainsaid that Divine Inspiration has certified to us that "LORD" is the Divine Name to be read, both in the Old Testament and the New.

It is devoutly to be hoped that the editors of the American Standard Bible will reconsider their action on this matter and return to the traditional rendering.

EVANGELICAL GATHERING IN LONDON.

(*Continued from page* 449.)

the minds of all people who have a true understanding of the ethics and proprieties of the Christian religion.

The Rev. L. F. D. Blair, chaplain at Sangor, in the diocese of Calcutta, has been nominated by the Archbishop of Canterbury to the bishopric of the Falkland Islands. The present diocese of the Falkland Islands is now to be divided into two dioceses, and the title will be used by the Bishop whose diocese will include the Anglican congregations on the Pacific coast of South America. The present Bishop of the Falkland Islands (Dr. Emery) will retain that portion of the present diocese which comprises the Anglican congregations on the Atlantic seaboard and inland.

The vice-chancellor of Oxford University (Dr. Warren, president of Magdalen College), presided in a convocation held at Oxford on Saturday called for the purpose of electing two burgesses to represent the University in Parliament. A large gathering of members assembled in the convocation house. Sir William Ancon, warden of All Souls' College, and chancellor of the diocese of Oxford, and Lord Hugh Cecil were nominated, and, there being no other nominations, the vice-chancellor declared these two nominees duly elected (a reëlection in the case of Sir William Anson).

It was stated in the *Standard* last week that the Rev. Bertram Pollock, D.D., master of Wellington College, will be nominated Bishop of Norwich on the retirement of the present Bishop. But this is decidedly premature, even if the report should prove true, for the see is not vacant until the end of the month. The retiring Bishop of Norwich has very honorably refused to accept more than £500 a year pension. We have indeed, in this connection, travelled far from the mid-Victorian era, for when Dr. Blomfield resigned the see of London, he had assigned to him a pension of £6,000!

Lord Robert Cecil has been defeated in the electoral contest at Blackburn.

J. G. HALL.

THE CHURCHMAN'S BURDEN.

"IT IS DIFFICULT to be an Anglican," or, in other words, an Episcopalian. And this because an Episcopalian occupies a middle ground between two extremes, the extreme of Romanism on the one side, and the extreme of Protestantism on the other. There is a similarity between all the Protestant churches which is not found between any one of them and the Episcopal Church.

The very architecture of those churches shows this. It would be difficult to tell the denomination of any of them by the interior arrangements of pulpit and choir; practically, they are alike. The chancel arrangement of an Episcopal church, on the other hand, shows at once marked difference; and no one could be mistaken, on entering an empty building of this Church, about its being an Episcopal church. On the other hand, while the interior arrangement of an Episcopal church is similar to that of a Roman Catholic church, there is again a marked difference, in that, in the Episcopal church there is usually but one altar, while in the Roman Catholic church there are three. And in these days of vested chancel choirs, the absence of choir stalls will be a mark of a Roman church.

But while the Episcopal Church, by her interior architecture, and by that which her architecture denotes, is *sui generis,* and stands alone amid the thousands of Israel, she has links which bind her both to the Roman Catholic Church on the one hand, and to the Protestant churches on the other. By the altar she clasps hands with Rome, and by the pulpit she clasps hands with Protestantism. The altar and the pulpit! Rome has exalted the former at the expense of the latter, while Protestantism has exalted the latter at the expense of the former. Hence both the Church of Rome and the Protestant churches are eccentric in their movements, because they have each tried to make a center out of a focus. But the Episcopal Church holds in prominence both the altar and the pulpit, and the mighty truths for which those objects stand; and hence she is the acknowledged center of whatever spiritual unity there is to-day in Christendom. Said a prominent Methodist Doctor of Divinity to us some years ago: "I have the greatest respect for the Protestant Episcopal Church. She is a tower of strength in this land. We Methodists are all at loose ends. You fellows keep us straight."

But the prominence given to the altar in the Episcopal Church places her nearer to the Roman Church than to the Protestant churches. And by this prominence she proclaims that the Roman Catholic Church is so far right in this matter, and that the Protestant Churches are wrong. To place the altar, or holy table, beneath the pulpit, as is done in most of the Protestant churches, is to invert the divine order. For the sacrament of the Lord's Supper was instituted first as the nucleus of all Christian worship; and only as inspired by that worship may the Gospel of the Cross be truly preached. But in placing the sermon in the midst of the communion office, and in thus making the pulpit as necessary to that sacrament as the altar, the Episcopal Church proclaims that the Protestants churches are right as against the ceremonial worship of the Church of Rome. Is it any wonder, then, that one who has studied the matter deeply should have said: "It is difficult to be an Anglican?" And the reason is simply that it is difficult to stand alone. But the Episcopal Church is not to blame for her isolation; for she is the same to-day as she was when Columba landed at Iona and when Augustine met the British Bishops under the oak tree.

And the Protestant churches are to-day glad that she did not yield to the Puritan attack on Christmas Day and the order of the ritual year, and Christian organizations which separated from her are now adopting customs which were the main cause of those separations.

And so the burden is becoming lighter as old prejudices are vanishing; but this is the Churchman's burden: to stand by the pillars of a divided Christendom and keep it from collapse; to stand close to the heart of both the Latin and Greek communions with their teeming millions on the one hand, and of the great Protestant world on the other.—*Church News* (Pittsburgh.)

"GOD REVEALS nothing to the hasty; the calm waters best reflect the stars."—*Selected.*

THE ATTITUDE OF CHURCHMEN TOWARD THE LAYMEN'S MISSIONARY MOVEMENT.

THE wide difference of opinion among Churchmen which has found expression in the columns of The Living Church with respect to their duty toward the Laymen's Missionary Movement has led us to make inquiries of our own correspondents in the cities wherein the movement has already held demonstrations, or is expected, according to the schedule, during the winter or spring. The request to correspondents is that they will tell in each case what was or is the attitude of the Bishop and leading Churchmen in their several communities, and what general results appear to have been obtained, together with the expression of any view that the correspondent may desire to add. Of course replies are necessarily colored to some extent by the bias of the correspondent, and yet there has been a real effort made to discover facts, rather than to add to arguments pro and con.

In the earlier demonstrations on behalf of this movement, it cannot be said that Churchmen as a whole participated, though there were some who did so and felt the results to be good. On the whole, Catholic Churchmen held aloof, though with exceptions. This was especially true in Canada, and it is from Canadian correspondents that the most emphatic expressions of dissent have come to the editor. Several instances of tactlessness are reported from Canada and one convention adopted a resolution, not reported to us in detail, looking toward some degree of "official comity" between religious bodies in the foreign mission field, such as would at least obscure the mission of the Church. So far as reported to us there was only one such incident and it appears to have been local and sporadic. Most, if not all, the Canadian Bishops gave at least partial approval of the movement, and in the larger cities the contributions to foreign missions were largely increased. Among others of these preliminary conferences reported to us was one at Minneapolis, at which the Bishop gave his encouragement and support. Several of the local clergy attended, but Catholic Churchmen generally held aloof and none of the clergy served on the local committees with members of other bodies. At Janesville, Wis., on the other hand, where we have two parishes, the "conservative" parish held aloof and the "ritualistic" parish, in which the six points have long been observed, gave ardent support, and only good results are reported.

The real issue, however, begins with the schedule of conventions for the present winter and spring. The Movement has, since then, been managed with more care and with an evident desire to escape the criticism of staunch Churchmen. There has obviously been a real and intelligent effort made by its promoters to make it possible for Churchmen of all schools of thought to coöperate. The general Board of Missions gave a vote of approval of the plan, and its corresponding secretary, John W. Wood, has been active in promoting it. A coöperating committee of one hundred Church laymen was appointed by the Board of Missions on behalf of the Church, though this committee was wholly independent of the interdenominational promoters. Of the Church committee of one hundred, Admiral Mahan was elected chairman. So far as reported only one meeting has been held. The membership is inclusive of all schools of thought within the Church, though some criticism arose from the fact that apparently a part of the members had been appointed without consulting them. To what extent members accepted their appointment has not been stated.

Coming then to diocesan and local phases of the Movement, as it has been presented in different places, we have reports as below:

Buffalo.—The opening convention of the Movement in Buffalo was reported at length in The Living Church of October 30, 1909. The Bishop of Western New York found himself unable to coöperate, but most of the parishes were represented and the view sent to The Living Church by its local correspondent was a favorable one.

Washington.—The Bishop has expressed, in a signed article printed in The Living Church, his approval of the Movement, and was active in promoting it, as also was the Rev. Dr. McKim, president of the House of Deputies of General Convention. Generally speaking, Catholic Churchmen are said to have held aloof. Three of our clergy served as members of the central (interdenominational) committee, and one other, the rector of St. Thomas' Church, declined to serve. The Bishop afterward called a meeting of laymen (only) at his house, which resulted in a determination to double the amount raised for general missions in the city.

Philadelphia.—The convention here followed immediately after that of Washington. The Bishop issued a pastoral to be read in churches commending the Movement and urging attendance. Several Church laymen were on the committee of arrangements. On the "coöperating" committee of ministers both Bishops and a number of our clergy, chosen from the low and broad Church schools, served. Philadelphia is a city in which party lines have generally been strongly drawn, and with the exception of George Wharton Pepper, a distinguished layman of St. Mark's Church, no clergy or laymen from the Catholic minority were named among speakers, committeemen, or those giving active support. "The general attitude of the Catholic clergy," writes our correspondent, "and indeed of many who would not so class themselves, was one of suspended judgment." After the convention there was held in St. Mark's Church a large gathering under the auspices of the Church committee, when steps were taken to increase interest in general missions among Churchmen of the city. A possible danger is suggested in connection with certain "follow up" meetings, at which some tendency toward a policy of "federation" has been discerned, especially since the laymen representing the Church are largely of the predominant school of thought in that locality. Bishop Jaggar was among the speakers at a follow-up meeting held in a Methodist church, at which reports from "Churches" were presented. On the whole, our correspondent expresses the belief that the position of The Living Church in the matter has been "both sane and fearless," and he feels positive that any movement to carry Churchmen too far would immediately be repudiated by all concerned.

Harrisburg, Pa.—The chairman was James M. Lamberton, one of the most distinguished Churchmen of the diocese. Bishop Darlington had given the convention his approval, and offered prayer. Churchmen of all schools of thought participated and the "highest" of them expressed approval afterward. No question arose that involved ecclesiastical order in any way. Churchmen in their own conference, at St. Paul's Church, determined to increase their offerings sixty per cent.

Hartford, Conn.—Bishop Brewster had in advance shown sympathy and approval, and was one of the speakers at the opening banquet at which a layman of the Church was the toast master. None of our clergy in the city appears to have taken an active part in the convention, nor was there any movement that could be esteemed to have import other than simply the obvious purpose of increasing interest in foreign missions.

Detroit.—The Bishop and city clergy generally took an active part in the convention, which was reported as very inspiring.

Reading and Scranton, Pa.—Bishop Talbot threw himself enthusiastically into the movement and took a leading part in both cities. Our own clergy and laity coöperated fully. Committees of laymen have been appointed in a number of the parishes of the diocese to visit systematically every member of the congregation in the interest of missions. The Bishop intends to keep the matter alive and to arouse additional interest to the utmost of his ability.

Schenectady, N. Y.—The Bishop and the Bishop Coadjutor of Albany gave cordial approval to the matter, and of our two parishes in Schenectady, the rector in one cordially approved, and the other felt it necessary to remain aloof from the Movement. Both these clergymen have expressed their views in the columns of The Living Church, and they are conflicting. Three of the clergy from Albany, two from Troy, and the rectors from Cohoes and Amsterdam cooperated sympathetically. There were no union meetings in our churches; the parish house of St. George's was used for committee meetings. Our Albany correspondent states that "The general sentiment among Churchmen here is that they are now sorry that they allowed such a vital movement to be in their midst without coming into touch with it. So far not five per cent of either clergy or laity have shown any interest in it. My own impression is that the Church has lost much where it has ignored the movement."

New York.—Some criticism has come to us from New York, though meetings were largely attended and the proportion of Churchmen was large. The convention in Manhattan began with a three dollar banquet on a Friday night at the Hotel Astor, which was considerably criticised. At meetings in outlying boroughs and suburban districts in New York and New Jersey there was a considerable attendance of Churchmen, but one of the speakers on behalf of the Church was said to have been very tactless. The Bishops of New York, Long Island, and Newark all participated to some extent, and the former had invited Churchmen generally to interest themselves in the Movement. Catholic Churchmen took little part, where not in active opposition. The "denominational" conference of Churchmen at St. Bartholomew's was poorly attended. Criticism reported to us comes from men of very different schools of thought and is by no means confined to any one school. The severe storms also detracted from the success, but in spite of all there were large gatherings. In the New York Letter of last week further details are stated.

Greensboro, N. C.—Bishop Cheshire and Bishop Strange not only coöperated but called a general conference of Churchmen from the state in regard to missionary matters. That conference sat, in part, separate from the general Movement, but also participated in portions of the latter. Churchmen attended on a large scale and

great enthusiasm was aroused. Clergy of all schools of thought participated. From ninety to one hundred Churchmen were registered and, in the general Movement Bishop Strange and Bishop Lloyd were among the speakers and Bishop Cheshire pronounced the blessing at the final meeting. Our reports, from several sources, are couched in enthusiastic language. It is reported "the best thing that ever happened for the Church in North Carolina."

COLUMBIA, S. C.—Bishop Guerry had taken an active part in preparations for the convention, and called the laity of the diocese especially to meet in the city at the time of the convention, participating in part with the national Movement, and in part in conferences arranged by himself.

PITTSBURGH.—The Bishop started a coöperation movement among Churchmen and then turned it over to his laymen to carry on. The Church Club also took up the matter. At the convention itself Bishop Whitehead and Bishop Rowe were among the speakers.

CINCINNATI.—Convention began last Friday night and extended over Sunday. Bishop Vincent made the opening address, a most stirring appeal. Of 974 delegates registered up to Saturday night, 136 were Churchmen. At a dinner of Churchmen only on Saturday night, about 100 were present, John W. Wood presiding. Mr. Wood made a missionary address at the Cathedral Sunday morning. An announcement in the daily papers stated that the Church of the Advent (Rev. Samuel Tyler, rector) would take part Sunday evening in a "union service in the Walnut Hills Congregational church; missionary addresses by Mr. George Sherwood Eddy of India." The attitude of clergy and laity on the general movement was divided. Canon Reade and the Rev. Edmund A. Neville served on committees, as did the Chancellor of the diocese and a number of other laymen. Churchmen resolved that their general missionary offerings should be increased from $2,706 to $6,000.

From this point the reports cease to deal with the movement as a past event, and outline merely the preparations that are being made and the attitude taken by individuals toward it.

MACON, GA.—The Bishops of Atlanta and Georgia have both given their endorsement to the Movement. Clergy of all schools are actively coöperating. A preliminary meeting of Churchmen at Christ Church was addressed by both Bishops and by the Rev. C. B. Wilmer, D.D.

WHEELING, W. VA.—Bishop Peterkin has expressed himself as heartily in favor of the matter and all the clergy are actively interested.

NASHVILLE, TENN.—Bishop Gailor has issued a letter to his clergy from which the following quotation is made:

"Two questions naturally arise in the minds of most of us, viz.:

"(1) First: What attitude ought we of the clergy to take towards this awakening of the laymen's conscience?

"We have been preaching for generations that, if only we could get all our laymen thoroughly converted to self-sacrificing devotion to Christ, the work of the Church would be advanced by leaps and bounds; our parishes would grow; our missions would be multiplied; our theological seminaries would be filled. . . . . .

"If the Church were a mere human society, there might be danger of such lay movements dissolving the institution with its faith and order into indefinite sentimentalism; but the Church has its divine and unchangeable constitution, and as the greatest spiritual movement of the Middle Ages, that of St. Francis of Assisi in the thirteenth century, was essentially a laymen's movement, so we may, we must, take hold of this modern laymen's movement and in every way possible encourage and direct it.

"(2) The second question is, How far should we yield to the apprehension, that such coöperation of the representatives of various denominations of Christians will tend to weaken the hold of our people upon the distinctive and historic characteristics of the Church? In other words, will the encouragement of our laymen to take part in this movement, which is so largely composed of members of the Protestant churches, be a surrender of our loyalty to Catholic truth and practice?

"The answer to this question really depends upon the quality of our faith in the power of the truth. My faith is strong enough to assure me that the historic Church, with her sacramental teaching and free spirit, has everything to gain from contact of her representatives with those who do not love her only because they do not know her.

"The primary and fundamental approach to the unity of Christendom (and what Christian man is there who does not wish and pray for the unity of Christendom?) is for Christians to understand one another: and we shall never understand one another until we take advantage of every opportunity of working together on common ground, where no compromise of real principle is made or implied. . . . .

"Of course we know that the Catholic Church, through all the Christian ages, while teaching these two truths as the fundamental verities of the Faith, has also insisted upon other truths of grace and order which she believes necessary to their maintenance; and this is the position of our American Church. At the same time the more earnestly we believe in the logical historical attitude of the Church, the more readily we may welcome a gathering of men who believe in the divine sovereignty of our Lord, and are ready, by the power of the Spirit of God, to give their time and their labor and their money to extending that sovereignty in the world."

ST. LOUIS.—Bishop Tuttle issued a pastoral to his clergy and laity commending the movement and asking their coöperation. He attended preliminary meetings and gave support to them. The attitude of the city clergy is divided, some expressing absolute opposition to the movement. "Its division," says our correspondent, "is not along the line of Churchmanship, for some of the least advanced clergy are opposed, while some others well known for their Catholic principles are heartily in accord with everything except the union services." Several prominent Churchmen are on the committees.

LOUISVILLE.—Bishop Woodcock has given decided approval and hearty coöperation. "The movement is not a confederation nor a compromise," he says in his diocesan paper; "it is an inspiration, not an administration."

NEW ORLEANS.—The Bishop has issued a pastoral to the clergy commending the Movement generally, and a number of Churchmen are appointed on committees.

HOUSTON, TEXAS.—Practically nothing being said or done about it among Churchmen. The Bishop's diocesan paper has not mentioned it. A Methodist layman, superintendent of public schools, spoke in Christ Church at a missionary meeting on Sunday, January 17th, and was introduced by the Bishop. Report does not specify whether this was connected with the Movement, whose demonstration in Houston is not until February 18th.

DAVENPORT, IOWA.—The Bishop is to be one of the leading speakers, and the sentiment in favor of the Movement in Iowa is practically unanimous. A year ago there were very successful meetings at Des Moines, which had the cordial endorsement of the Bishop, who, with a number of the other clergy, was a speaker.

KANSAS CITY.—The Bishop has commended the movement in his diocesan paper, quoting favorable remarks from Dr. McKim, Bishop Talbot, and Bishop Darlington concerning it.

PORTLAND, ORE.—Bishop Scadding is doing his utmost to create an interest in the Movement. Lately he invited about twenty representative clergymen and laymen of Portland to luncheon at the Commercial Club to meet leaders of the movement who had come out from Boston and Washington to explain what it is, and much interest was aroused by their speeches. The Bishop spoke of his experience in Toronto, and what the Movement had meant for missions in the Anglican communion, and strongly commended the efforts that are being made to rouse Churchmen to a sense of their responsibilities. Mr. J. Sanderson Reed has been appointed chairman of the Church committee by the Bishop, and will himself aid the Movement as far as possible.

MILWAUKEE.—The Bishop named three Church laymen to be members of the local coöperating committee, making a condition that they should not participate in any arrangements for union services, should such be arranged. The subject was discussed at the Clericus, and the general opinion there was not favorable to cooperation on the part of Churchmen, though in the city itself such cooperation is likely to be given by Churchmen of all schools of thought. The Dean of the Cathedral gives it his support.

ST. PAUL.—The convention is appointed for the last of April and local arrangements are only just beginning.. The Rev. Theodore Sedgwick, rector of St. John's, is the only clergyman reported as yet to be in coöperation with the local committee.

CHICAGO.—The movement is to close with a national demonstration on a large scale—the largest of all—in Chicago. Bishop Anderson has given his approval to the Movement and has urged his clergy and laity to coöperate. For the most part they are doing so, though two exceptions have been noted. This coöperation is given by Churchmen of every sort. Mr. W. R. Stirling, an active layman, gave a luncheon to a body of the clergy and laity at which the matter of their own coöperation was presented, and a good deal of enthusiasm was aroused.

From this summary, it will appear that in all the cities from which reports have been received at this office, only in one instance, Western New York, did the Bishop feel unable to give his sanction to what was proposed; Churchmen, on the whole, are coöperating very fully, though there is a by no means insignificant minority which declines to do so, and which is not confined to one school of thought, though more pronounced on the Catholic side than among others. Where Catholic Churchmen have held aloof, the representation of Churchmen has taken a one-sided color. In no single instance in which Churchmen of all schools participated together have any doubts as to the outcome been expressed. Whenever doubts have arisen, it will be found that Catholic Churchmen, holding aloof, threw the whole burden of representing the Church upon men of other schools of thought.

"NOTHING will help you into heaven like helping others there."

THE CHURCH OF SWEDEN AND THE ANGLICAN COMMUNION.

By the Rt. Rev. G. Mott Williams, D.D.,

Bishop of Marquette, Member of the Anglo-Swedish Commission of the Lambeth Conference.

VI.—Semi-Official Pronouncements on Swedish Orders by Anglican Authorities.

I.

THE REPORT OF THE JOINT COMMISSION IN THE JOURNAL OF 1895.

PRIOR to 1895 there had been for some years a Joint Commission of both Houses of the General Convention on the Validity of the Orders of the Church of Sweden. At the meeting in October of that year in Minneapolis this commission reported, through the late Bishop of Iowa, the Rt. Rev. Dr. Perry. That report may be found on page 99 of the Journal of the House of Bishops, and is signed by the following members of the commission: W. E. McLaren, Bishop of Chicago; William Stevens Perry, Bishop of Iowa; A. M. Randolph, Bishop of Southern Virginia; William F. Nichols, Bishop of California; G. M. Christian, G. McClellan Fiske, and H. R. Percival.

It will be recognized at once as Dr. Percival's report, and signed by the other members through confidence in the thoroughness of his researches. He was the author of a considerable pamphlet on the subject, in which the same views were ably advocated. But he was not in full possession of facts.

I entered the House of Bishops in 1896. I had already a considerable acquaintance with the Swedish language, and had come in contact with the Augustana synod and a congregation and several Swedish clergy of our own Church.

The late Bishop Gilbert, who had charge of several Swedish churches, was seriously disturbed at this report. He succeeded in preventing its adoption, though harm was done by its appearance in the Journal, and, at his suggestion, I brought the matter personally before the Lambeth Conference of 1897, and was appointed secretary of the sub-committee (under the chairmanship of the late Bishop Ridding of Southwell), which drew up the report. That report gives both *pros* and *cons*. There was very little material before the committee. We relied partly on Dr. Nicholson's book, and partly on translations, which I personally made in the library of the British Museum. Dr. Percival's views were supported by such Bishops as Dr. Chinnery-Haldane and our own Bishop Hale. A majority of that committee had departed this life before the next Lambeth Conference met, and new men for the most part began the work again. I was again made secretary.

The report of 1895, which I take up and comment upon, paragraph by paragraph, was as follows:

"Your Joint Commission, to whom was entrusted the consideration of the Regularity and Validity of the Orders of the Church of Sweden, beg leave to report that they have given the matter their careful study."

Comment. I venture to doubt whether much work was done by any member of the Commission except Dr. Percival. The report does not show the marks, and some of the signers, I know, had not thoroughly informed themselves.

"1. They find that there is a very strong probability that in the established Church of Sweden, a tactual ministerial succession has been continued since the period of the Lutheran Reformation."

Comment. I should like to characterize this as an extremely unfair statement, though it *looks* like a concession. The Presbyterians probably have a tactual *ministerial* succession. Even the German Lutherans have one "since the period of the Lutheran Reformation." What is claimed in Sweden, and has been proved beyond a shadow of doubt, is that there has been a tactual succession of *Bishops,* ordained by *Bishops,* explicitly as *Bishops,* by prayer and the laying-on of hands. This lays aside for the moment the sufficiency of the forms.

Then, as to "the period of the Lutheran Reformation," that means something quite different in Sweden from what it means in Germany. Sweden had Roman Bishops up to 1528, and *one* who lived and cared for his diocese several years afterwards. There was free preaching after that date, but there is no doubt that some of the Bishops consecrated in 1528 and afterward were thoroughly out of sympathy with the Reformation. *No* Lutheran formularies were explicitly adopted in Sweden until 63 years after the promulgation of the Augsburg Confession; the other books (save the little catechism, entirely non-polemic), *not until 93 years after. All this time* Sweden had Bishops; all the other Churches of the Augsburg Confession had given them up, Norway and Denmark deliberately. There was a Bishop in Denmark who consented to be one of the new Lutheran superintendents. But his orders were not used in establishing the new quasi-episcopate.

"2. They also find that since that time the Swedish Church has not retained the three orders of the ministry, the diaconate as a Holy Order being entirely rejected."

Comment. This statement is unfair because of the emphasis. The Swedish Church *has* retained *two* of three orders; she has not always retained the other one. She is developing the one which she long neglected, on the primitive New Testament model. The relation of the diaconate to the other orders, in our own communion, is not an absolute necessity from the nature and constitution of the Christian Church. There could be deacons who were never preachers, never designed for the priesthood, and never baptized. There could be priests and Bishops who never were deacons, and this without disparagement to their orders. *It is not our way,* but we could concede the validity of such orders in another Church. Where the Episcopate is, the other two orders are latent, though they be not continually conferred. There could be an apostolic succession of Bishops of whom none was ever specially and previously ordained priest or deacon.

The English Episcopate has, more than once, conferred orders *per saltum.*

"3. They further find that at the Swedish ordinations the laying on of hands is accompanied by no words denoting the conferring of any gift, order, or office, nor by any prayer for the descent of the Holy Ghost. The only words now used, and this has been *the unvarying custom* since 1571, are the Lord's Prayer."

Comment. This statement or series of statements has no further foundation than the fact that nothing was said in the Bishop's ordinal of 1571 corresponding to the phrase "I commit to thee the Bishop's Office," which occurs in every other sentence for ordination since 1686. But I have sufficiently showed in my translations that there have been variable customs; but that the laying-on of hands has always been followed, about as fast as one prayer can follow another, by a prayer for the Holy Ghost for the purposes of the special ministry conferred, and that the order, or office, is always clearly specified *somewhere* in the service. Even the most elementary service, that for the Bishop, in 1571, says, within *two* minutes of the laying-on of hands, "Mercifully look upon this Thy servant, whom we have chosen and taken to this ministry and *Bishop's office,* giving him Thy Holy Spirit." This is ample, were there nothing else. We cannot understand how it could be thus denied. It puts our scholarship and fairness in a bad light.

"4. They also find that the same ceremony of the laying on of hands and the same words are used at the Ordination to the Office of Preaching, at the installing into the office of Church Pastor, and at the installing of a Bishop into office."

Comment. This refers, of course, to the Lord's Prayer, which is not only said in these offices, but in every other sacramental or non-sacramental service in the Swedish Church as the climax of the office. But the whole statement is most misleading. It is extremely difficult to forgive such a statement by any one professing to know. *So much else was said in each case!* Further, the translated titles of these services are misleading. *Prediko-embet* is the synonym for *prestembet.* The dictionaries and every Swedish scholar bear me out. The service for the installation of a *kyrkoherde* (rector), given above as *Church pastor,* is modern in its present form and *imitated* from the old service. It does not detract from their significance, and need not be carried out by a Bishop.

"5. They also find that while ordination or consecration to the episcopate is sometimes spoken of in the canon law, in the present office books there is no such service, but only one for installing a Bishop into office, which corresponds almost exactly with the form for installing a Church Pastor into office."

Comment. The Canon law tells how a Bishop is to be consecrated and the service called "How a Bishop is to be Installed" does demand explicitly what the Church law requires done when a Bishop is to be ordained or consecrated. I have further described the service elsewhere, and showed that *inställa* has more than one application. It is just as good a word as "ordain," which applies to various things, or "consecrate," which may apply to a church, or a cemetery, as well as a Bishop. The resemblance between the two services compared amounts to nothing unless they are *exactly* alike. Every commission in the United States army is exactly alike all the others, *except* the name of the rank and the name of the man. The second

lieutenant's commission otherwise is a perfect copy of the major general's. In technical or legal documents we need *every* word.

Further, there is no possible doubt that the service called "How a Bishop is to be Installed in his Office" is the same service as the older one called "The Way to Ordain a Bishop-elect." They always have been identified in Sweden.

The report concludes:

"Your Joint Commission could add other facts, but they deem these sufficient to warrant their proposing the following resolution:

"*Resolved*, That while not giving any judgment with regard to the validity or otherwise of ordination administered by the Established Church of Sweden, for the reason that the subject is now before the Lambeth Conference, for the greater security of our own people, the General Convention judges it right, that without receiving the order of deacon and afterwards that of priesthood with the undoubtedly sufficient form of words provided by our Prayer Book, and from a Bishop in communion with this Church, no minister of the Swedish Church shall be allowed to officiate in any congregation under the ecclesiastical jurisdiction of the Protestant Episcopal Church in the United States of America."

Comment. This does not *seem* to pronounce, but it really does. It overlooks the fact that a reordination without good ground would be a sin and a scandal. It requires more of the Swedish Church than we could of any one else. Ordination by a Bishop in communion with our Church, or our own form, is not required before we can license a Roman or Greek priest. And we ourselves sometimes use a form not in the English Prayer Book ("Take thou authority," etc.).

II.

THE REPORTS IN THE JOURNAL OF 1898.

In the Journal of the General Convention of 1898 you will find two reports in the appendices, both referring to Swedish Orders. That marked I. is mine. It is not absolutely accurate, that is, in every minute detail. But it is a fair statement. I omit it because the whole truth is now coming out. But after my report was read, a second one, marked II., was hastily prepared and brought in by some other members of the Joint Commission, of which I had then become a member. My report called for no action.

I give the other report, which was signed by more names than mine, as a further evidence of the sort of facts relied on by the opponents of the claims of the Church of Sweden. The separate paragraphs are as follows:

"1. We believe that it is an undisputed fact that until 1829 every ordinand of the established Church of Sweden took an oath that he believed not only the Augsburg Confession but also the whole of the Book of Concord; this Book of Concord contains the Articles of Smalkald, which articles distinctly declare that *the power of ordination is not confined to Bishops.* Article X. says that 'Bishops, if true and devoted to the Church and the gospel, might be allowed for charity's and peace's sake to ordain and confirm preachers. But as they neither are nor wish to be true Bishops [referring to those of the Roman Church[1]], we [who hold the Smalkald Articles[1]] ought to and will ordain suitable persons to this office.'"

"In the appendix it is argued that the grades of Bishop and elder or pastor were made distinct only by human authority, and that as Bishops ordain in some Churches, so elders or pastors may ordain in their own churches. The divine right is common to all who preside over churches, whether they be called pastor or elder or Bishop. This of itself would seem to cast the gravest doubt on the validity of Swedish orders, since an ordination by one not a Bishop is distinctly declared to be valid."

Comment. There was *no* priest-oath *before* 1686. At that time the Book of Concord and Smalkald Articles were adopted, *not* as of coördinate authority with the Augsburg Confession, but as a commentary or explanation, *såsom förklåring.* The leading Swedish authorities stoutly deny that they are or ever have been pledged to the separate doctrines of the Book of Concord. These books lost their secondary authority in great measure in 1772, and *completely* in 1809. The Swedish Church had its explicit and binding law of ordinations to the Episcopate all this time, *which no other Lutheran body had.* I call attention to the bracketed words after "we [who hold the Smalkald Articles]. This is made to appear as if it meant *"all* we," who accept the Smalkald Articles, *in any sense,* which is unfair. I suppose that the majority of Swedish theologians would agree that emergency ordinations, *not* by Bishops, might be valid, *but they do not propose to allow them in their Church.* Their law forbids. Thousands of Churchmen have held the same view, Bishops, clergy, and others, while holding loyally to our own law. The preface to our ordinal is not a theory of orders. I assent to it *ex animo,* but it binds me to no theory. I am free to hold an extremely High Church theory and do hold it. But the Church would be disrupted if this theory was put into our regular formularies; though probably more clergy hold it now than ever before.

[1] The bracketed words are inserted by the authors of the report.

"2. The Church of Sweden has not professed and does not profess to have these orders of ministers—Bishops, priests and deacons. Whether the Order of Deacons has been formally rejected or simply neglected, the fact remains that there are no deacons in the Swedish Church."

Comment. The Church of Sweden *does* claim to have Bishops and priests and no one is ever made a Bishop who is not a priest. And the diaconate is now being restored. (See discussion of Svebilius' case; later.)

"3. In the Swedish office for inaugurating or ordaining into the preaching office, the following points are to be noted:

"(*a*) There is a laying on of hands, but it has never been accompanied since the sixteenth century by words of definition of the office to be conferred.

"(*b*) No instruments have been delivered during the past centuries, the service book of 1884 contains no such *porrectio instrumentorum.*

"(*c*) The anthem, 'O Thou Holy Ghost,' was introduced only in 1868.

"(*d*) The prayer which is said to define the office to be conferred is said at the altar after the laying on of hands and is, as expressly stated, *for those already ordained.*"

Comment. (*a*) *During* the laying-on of hands, only the Lord's Prayer is said, *but* immediately before *and as part of the continuous action* the words are used, "I commit unto thee the *prediko-embet* (ordinal of 1809-94), *prest-embet* (ordinals of 1571, 1686-1809, and since 1894). The final prayer is also completely definitive.

(*b*) The chasuble has been put on at the moment between the words designating the order and (immediately preceding) the Lord's Prayer, in *every ordinal since 1686.* It was probably *done* before. The rubrics are confessedly not exhaustive.

(*c*) That anthem, or its precise equivalent, another hymn to the Holy Spirit, has been in *every ordinal* somewhere, though not always in the same place.

(*d*) The action is so continuous that this objection falls. It makes no difference anyway.

"4. Admission to the Preaching Office is not strictly, though ordinarily, limited to Bishops. It has, as a matter of fact, been exercised by court chaplains; moreover, ministers of the Churches of Norway and Denmark, whose superintendents do not pretend to be Bishops, are received as duly ordained."

Comment. There is *no recorded case* of an ordination in Sweden to the ministry of the Swedish Church by any one not a Bishop *since 1772.* Prior to that the only known cases in any of the old Swedish dioceses are the ordinations by Dean Hedrén of Upsala during what was called the *frihetstid,* when the laws were loosely observed. He ordained on *three* occasions 20, 16, and 13 men. Their names and records are known. None became conspicuous, none became *ordinarii.* All other known cases of irregular ordinations were beyond the boundaries of Sweden, as one for America, some few for the army in Russia, or at Bender, under Charles XII., or in one or two districts on the continent, where a Swedish Bishop was supposed to have jurisdiction, *in absolute defiance of his authority.*[2]

If any court chaplain presumed to ordain *in Sweden,* it must have been the *Ordens Biskop,* who was a regular consecrated Bishop, *though* a court chaplain.

No ministers from Norway and Denmark are, in practice, ever received. An infinitesimal number of ministers of the Augustana Synod have been beneficed, but some of these had been already ordained in Sweden. Otherwise, none have become rectors. The Swedish Church does not disparage outside Lutheran ordinations, but can make no practical use of them. The law, *if strictly interpreted,* would forbid their reception without reordination.

Ten Bishops signed that report, none of them with first hand knowledge. I was at that time the only member of the House who had first-hand information from Swedish authorities. The additional signers of my report were just like their opponents in that respect, but they didn't sign anything so unfair.

I do not print the Lambeth reports because they are otherwise accessible, and while showing the incompleteness of our study, do us no real discredit.

[2] NOTE.—Those ordained *out* of Sweden are believed to have acquired no rights in Sweden. Surgeons, appointed for the army abroad, were afterward not allowed to practise at home.

The Angel appearing to the Three Marys at the Tomb

The Henshaw Memorial Window
Designed and Made by The Gorham Co., New York
for All Saints' Church, Providence, R. I.
Rev. Arthur M. Aucock, Rector
An especially fine example of Antique Stained Glass

Department of Social Welfare

Edited By Clinton Rogers Woodruff

Correspondence for this department should be addressed to the editor at North American Building, Philadelphia

INDUSTRIAL CENTERS.

THE Census Bureau has issued a bulletin on "industrial centers" for the years 1900 and 1905, in response to the suggestion of Frank J. Symmes, who, when president of the Merchants' Association of San Francisco in April, 1908, addressed a letter to Director North, suggesting that in the Federal census of 1910 and thereafter all our large cities be treated as "Population Centers," since it is as such centers that they derive most of their influence and importance. These "Population Centers," Mr. Symmes urged, should include and be credited with the entire adjacent population, both urban and suburban. Because no attempt has heretofore been made to do this our census method is, in the case of large cities, defective and out of date. The transformation wrought by steam and electricity, it was pointed out, had welded together city and suburbs, vastly increasing the area and population of the latter, whose interests were nevertheless directly connected with those of the city adjacent to them. It is to meet these changes that so many cities have expanded into so-called "greater" ones. This expansion, however, is generally incomplete, inasmuch as it seldom or never includes all the suburbs. Therefore, in comparing one city with another, its immediate suburbs should be taken into consideration as the residence places of a large portion of the population, and therefore an integral part of the business activities of the city.

The Bulletin on "Industrial Districts, 1905," gives the figures for manufactures and population in thirteen cities: New York, Chicago, Philadelphia, Boston, Pittsburgh, St. Louis, Baltimore, Cincinnati, Cleveland, Buffalo, Minneapolis, St. Paul, San Francisco, and Providence.

New York, the largest district, covers 702 square miles, and embraces a population of 5,294,682. The next three cover areas of 500, 501, and 502 square miles respectively, with populations of 1,815,107, 1,537,994, and 1,249,504. The smallest district, Providence, covers an area of 154 square miles and might very readily be included in the Boston District.

A combination of the totals for the cities and the surrounding dependent territory gives a population (taking the figures of 1900) of 17,307,902, and 76,816 factories employing 2,680,574 salaried persons and wage earners, and products valued, according to the 1905 census, at $7,435,368,412.

Director North, in cordially responding to the suggestion of the San Francisco Association, said that "the scheme outlined can be enlarged to advantage by showing not merely the population tributary to our great centers, but also the industrial activities on which they depend." He also accepted without reserve the general principle involved, writing that "the general proposition regarding the desirability of establishing 'Population Centers' as a feature of census reports is entirely sound, and, if I should continue to be the Director of the Census, the scheme will be made part of the presentation of the Census of 1910."

On one point, however, the area of the proposed centers, the Director expressed doubt. Has any other city expanded over a definite area so as to embrace all of its suburbs? This question, the Association asserted, could be answered in the affirmative, as London, the present world's metropolis, with an area of about 690 square miles, includes every important suburb, and it is by including them that she gets the credit of her entire population. It was therefore suggested that the London area, 700 square miles, be taken as a standard, and this same area be used in computing the population of the various "Population Centers" embraced by the large cities of the United States.

There was considerable difference of opinion among expert statisticians on this point. Bulletin 101 is necessarily of an experimental character, and the character of future numbers will be determined in the light of the criticism of the present one. There can be no doubt of the substantial need of such statistics, and the Bureau is to be congratulated upon so promptly responding to the San Francisco suggestion.

In time Bulletins dealing with a second group including Detroit, Milwaukee, New Orleans, Washington, Kansas City, and Louisville, will be issued, and later with a third group including Indianapolis, Rochester, Denver, Toledo, and Columbus.

HELPING THE IMMIGRANT.

The American Civic League for Immigrants, which held its annual meeting recently, has for its objects the putting to an end of the petty frauds and abuses of immigrants on piers and trains. Unmarried immigrant girls are to be carefully watched to see that they reach their right destination. Some action will be taken to safeguard the savings of immigrants. The abuses of ticket agencies and employment agencies will be fought. Assistance will be given to immigrants in the courts. A central registry bureau may be formed, so that the thousands of immigrant children can be educated. An attempt will also be made to change conditions in the labor camps in New York, where thousands of immigrant aliens are working; and to put into effect a plan for a wider distribution of aliens so as to relieve congestion in Manhattan, and to induce the railroads leading out of the city to establish immigrant agencies to keep the committee informed of opportunities for labor, for the establishment of business and obtaining farm lands along their routes, and to coöperate in establishing immigrants. This information is to be filed for the benefit of immigrants.

"THE WAGES OF SIN IS DEATH."

Pennsylvania's capitol scandal is bearing fruit in a way that was not contemplated at the beginning. Not only have those who were identified with the work come under general suspicion, not only have a long list been dragged through the criminal court, four having already been convicted; but death has overtaken eight who, in one way or another, were connected with the building. Here is the list of dead, to date:

John H. Sanderson, contractor for furnishings.

William L. Mathues, ex-State Treasurer, indicted with Sanderson and others in the first case.

George F. Payne, contractor for the Capitol.

James Jeffers, warrant clerk in Auditor General's office.

Frank Irvine, auditor in Auditor General's office.

John E. Stott, former secretary of the Board of Public Grounds and Buildings.

Benjamin Thompson, watchman in the Treasury, who admitted Mathues to the office at midnight to inspect books.

J. Herbert Stevenson, suicide, who was to have testified in the Huston trial.

The latest victim is Stevenson, the suicide. He had been subpoenaed to appear as a witness in the trial of Joseph M. Huston, now going on, and to escape testifying he ended his life by jumping into the Delaware river from a ferry boat.

Surely the record of the Capitol scandal has not been such as to serve as a very alluring example. Graft is far less popular, far less safe than it has ever been and it bids fair to be even less so in the future, thanks to the developing public sentiment.

EXTENT AND EFFECTS OF PROHIBITION.

The Hon. Seaborn Wright of Georgia stated at a recent anti-saloon meeting in Chicago that there are five southern states totally dry (so far as the law is concerned) and nine-tenths of the other territory in the South. Of the 23,000,000 people in the southern states, 21,000,000 live in saloonless territory. According to Mr. Wright, crime has been reduced everywhere in the South and taxes have not been increased where the saloon has been voted out.

A Canadian delegate to the recent anti-saloon meeting in Chicago told of the anti-saloon work in Ontario where, out of 97 townships that had voted to abolish the saloons, the liquor men at the second election challenged only 29, and in 27 of these the dry vote was doubled.

THE SMOKE NUISANCE AN INDIRECT TAX.

"An Indirect Tax" is what the Cleveland *Plaindealer* calls the smoke nuisance. In its opinion, it is costly. A Cleveland Chamber of Commerce committee estimates that it costs Cleveland people $12 each per year, or over $6,000,000 for the city as a whole. Here is a heavy tax paid for our listlessness. Being an "indirect" levy, its existence is scarcely realized. Like the tax resulting from import duties, it is collected a little here and a little there, and those who pay are never aware of it. The burden, however, remains to be borne by every resident. There is no shirking it, no shifting of it to one's neighbor.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

EMIGRANTS FROM THE BRITISH ISLES.

To the Editor of The Living Church:

THE time is fast approaching when thousands of immigrants will come pouring into the United States and Canada from the British Isles, and it is our duty to take such steps as will enable them to come to us under the best conditions. There is one point to which I would draw particular attention.

The Bishop of North Queensland on his return to Australia from the Lambeth Conference, wrote as follows of his fellow passengers:

"Far more serious is the fact that apparently so few Church people immigrating to Australia carry 'letters of commendation' of any kind whatever. . . . . I could not find one solitary member of our Church with such an introduction, although many came from well-known and well-worked parishes. It had apparently never occurred before to those whom I approached that such letters of commendation might be useful, or that they could be obtained for the asking."

The same state of things prevails among the immigrants coming to America. Very few of them think of asking their rector for a commendatory letter. He would gladly give it if asked to do so, but the emigrants are careless or indifferent or thoughtless and do not ask. Indeed, many of them do not bring testimonials as to character and business ability, or, to quote the Bishop's words, "letters of commendation of any kind whatever." One man said to me that he was told by more than twenty persons in England that he needed no testimonials; that good situations were to be had for the asking. This seems to be a common impression. Men come to me with a note of introduction from the chaplain on board ship, or the chaplain at one of the ports. It is needless to say that such a letter affords little help in getting a situation, because the emigrants are strangers to the chaplains, who cannot vouch for them.

Now, it may be that many persons who read this letter have friends or acquaintances in the British Isles who intend coming to America. Why not write to them and tell them on no account to neglect getting a commendatory letter from their rector, and such testimonials of good character and business ability as they are able to obtain, or this letter might be sent to them. The clergy in the British Isles earnestly desire to give letters of introduction to members of the Church who leave their parishes, and Canadian and American clergymen will heartily welcome and gladly do what they can to assist those who come here, but they are almost powerless when they come unrecommended.

JOHN FLETCHER,
Immigration Chaplain of the S. P. C. K. for Hamilton, Ont.

THE SOCIETY OF ST. WILLIBRORD.

To the Editor of The Living Church:

MAY I ask the courtesy of your columns to call the attention of your readers to the Society of St. Willibrord, an organization constituted last year for the promotion of better relations between Catholics of the English rite and the Old Catholics of Europe and America? This organization has for its patron manager Gerhard Gul, the Archbishop of Utrecht. Its presidents are, on the part of the Anglican Church, the Lord Bishop of Gibraltar, and on the part of the Old Catholic Church, the Lord Bishop of Haarlem. Among its vice-presidents and secretaries are many dignitaries of both Communions in England, America, Ireland, Scotland, Germany, Austria, Switzerland, and France. The Bishops of Harrisburg and Bethlehem are American vice-presidents. The Rev. J. Higginson Cabot, Ph.D., 30 Brimmer Street, Boston, is treasurer of the American branch, and I have the honor to be secretary.

The objects of the society are: To publish tracts and papers containing accurate information with regard to the historical, theological, and practical standpoints of both Communions; to convey information concerning the Old Catholic Churches to all Anglican chaplains residing in the Old Catholic centres; and to promote friendly relations between Anglicans and Old Catholics both at home and abroad. The patron saint of the society is St. Willibrord, an Anglo-Saxon missionary, the first Archbishop of Utrecht and the Apostle of Holland, of the Ardennes, and of Luxembourg. His festival is observed on November 7th. Persons who wish information concerning the Old Catholic Movement, are advised to read Dr. Neale's *History of the So-called Jansenist Church of Holland* and Miss Starth's *Story of the Old Catholic Movement,* published by the S. P. C. K. The recent extraordinary development in Poland, where more than 200,000 Roman Catholics have placed themselves under the direction of a Bishop consecrated for them out of their own number by the Archbishop of Utrecht, and have constituted the Old Catholic Church of Poland, has attracted much attention to this body, with which Anglican Catholics will find themselves almost entirely in theological agreement. I had the privilege last summer of assisting at a Mass in the Old Catholic church at the Hague. The service was entirely in the vernacular, and the music was the ancient plainsong. I was greatly impressed by the reverence, the decorum, and the devotion of the congregation. As evidence of the good feeling on the part of the Old Catholics toward ourselves, I noted in a hotel at Basel, in August, an invitation on the part of the Old Catholic rector of Basel to all English and American Churchmen to receive the Blessed Sacrament in his church, upon condition of their notifying him in advance of their intention so to do. At the present time a priest in American orders is rector of an Old Catholic church in Germany; and two Old Catholic priests are ministering to congregations under the jurisdiction of an American Bishop. It should be distinctly understood that Vilatte, Kaminski, Miraglia, and other persons who have used some modification of the name "Old Catholic," have no recognition on the part of Old Catholic authorities. It is further understood that the consecration of Bishop Mathew with jurisdiction over certain Old Catholics in England was not intended as an act unfriendly to the Church in England, any more than the consecration of a Bishop to have jurisdiction over Anglo-Catholics in various continental countries is to be taken as a breach of comity. Persons desiring further information may address me, sending stamped and addressed envelopes, at 28 Brimmer Street, Boston. The annual dues of members amount to $1.00 a year, and of associates to 50 cents a year. Believe me, sir,

Yours faithfully, WILLIAM HARMAN VAN ALLEN,
Honorary Secretary of the Society of St. Willibrord for America.

Boston, Epiphany-tide, 1910.

CHRISTIANITY AND THE MIRACULOUS.

To the Editor of The Living Church:

YOUR editorial of January 22d very clearly and ably handles the extreme irrationality of the rationalists, as you concisely phrase the matter, in denying the possibility of the miraculous. Also the article of the Rev. Paul Sterling, published in the same issue of your periodical, is entitled to be called a really remarkable paper. Both are valuable contributions to the subject, but there seems a graver aspect to this matter, which I should like to revert to.

So far as I am able to understand, the real point of view of the rationalists or even the scientists, at least of the foremost of them, is concerned not so much with a denial of the possibility of miracles as with the reliability of those accepted by the Church. Their ground of objection, as stated to me, is based upon a study of Comparative Mythology, which, they say, demonstrates a most widespread belief in the miraculous among the ancients, the death and resurrection of a virgin-born Saviour being the central doctrine of many religions besides Christianity. For instance, Zoroaster, the founder of the Persian religion, was miraculously conceived; Horus, who in ancient Egypt bore the title of Saviour, was born of the virgin Isis; the first Jesuit missionaries to China were appalled at finding in the mythology of that country a counterpart to the story of the Virgin; while parallels in the histories of Krishna and Buddha are almost identical with Christian tradition.

As regards individual miracles, those pertaining to healing appear to have the commonest; Horus, as well as Krishna, raised the dead to life; Æsculapius not only cured the sick, but quickened the dead; while as bearing upon another form of miracle related in the Bible, Bacchus changed water into wine.

These, if undoubtedly established facts, as they are claimed

to be by writers of note, exert a disquieting effect upon Christian believers, mainly from the averment that they have a long history antecedent to the Christian revelation, and also from their tendency to imply that the Church's fundamental doctrines rest upon the same footing of myth or legend.

How would you meet these arguments, and in what way can a believer dispel the doubts they raise?

Yours very truly, G. K. Richards.

Washington, D. C., January 23d.

MORE ABOUT MIRACLES.

To the Editor of The Living Church:

I AM in receipt of the following letter, apropos of the paper which appeared in the January 22d issue of The Living Church, and I feel that it should be given to the public. It is of interest not only on account of the main fact it relates, but also for the spirit of the writer, her sense of the due proportion of things, and her appreciation of the possibilities for good to human life contained in the grace of the sacraments. I give it just as it came, omitting only the name:

"January 22, 1910.

"Dear Sir:—I have just finished reading your paper in The Living Church, and feel impelled to write you. What you express so splendidly, I firmly believe (and with good reasons) to be true.

"I had not been well for some time, and for nearly a year had been under the constant care of a physician. He, and the surgeon to whom he sent me, agreed that there was no cure for me except by an operation—which would have been the removal of a cyst of the size of a small orange. Believing as I do so devoutly in the power of the sacraments of the Church, I intended to make my preparation for the operation by availing myself of all the Church provides—absolution, Holy communion, and the anointing of the sick; in fact, if I had been asked to choose which I considered more important, the anointing of the sick or the operation, I should unhesitatingly have said the anointing, feeling deeply that faith in, and obedience to, the sacraments is the channel by which God has designed to connect us with these higher and not understood or explainable laws of the Spirit and to which *nothing* could be impossible. Of course I did not dare to presume that it would be His will to do this in my particular case, but I only knew if I obeyed, whatever transpired must be best. On the final examination before the operation was to take place, the physician pronounced the cyst particularly prominent (its position shifted somewhat at times) and he and the surgeon had engaged my room at the hospital. The examination following the anointing showed a changed so marked that he sent me at once to the surgeon and would not go on with the operation, although neither would admit it had entirely disappeared, but from the way I was able to stand the grilling examination the surgeon gave me, I believe it had gone. That was before Thanksgiving, and I have been apparently entirely normal in health up to the present time and have done things I had not been able to do for a long time. I think it is narrow and out of all proportion for me to make a fetich of mere good health, because, for that matter, it might be a blessing sometimes to fall sick to keep out of mischief; but my sense of gratitude to God is very deep and intense that He has done this thing for me, and after reading your paper I felt it was, in a way, my duty to write you."

We have here "an up-to-date miracle," yet I am convinced that it is a natural and regular product of faith by means of those divine agencies of which the Church is the guardian and administrator. I have known of such things myself, and many others of the clergy have known similar things in their experience. It is not always possible to do so, but it would be a good thing if the clergy would tell openly what they know of the power of prayer and of the sacraments to give help to sufferers in "mind, body, or estate." The record would make St. Augustine's account of the miracles of his time seem commonplace.

There is to-day a strong indictment of the Church as unrelated to human life. Whatever reason there is in it, will stand until the Church begins to make actual use of the powers which have been entrusted to it. One of the great needs of the clergy is to know what these powers are, and to learn to apply them, and one of their great opportunities is in the diligent study of modern physics and of the new psychology, fearing no fact. Speaking out of my own experience and that of some others, I can say that this course provides a key that marvelously unlocks the treasures of the Bible and of the Church. It makes a new thing of them and it makes a new thing of human life.

As to books, I might in addition suggest Quackenbos' *Hypnotic Therapeutics,* Makower's *Radioactive Substances,* Poincaré's *The New Physics,* all, however, written before *The Evolution of Forces.* Among other things these works on physics show in what a chaotic state the science is at the present time, and how much it is dependent upon theories.

I might set up this warning: we are not to use these books as text-books, accepting all their theories. What we want is the *facts* they give us, the final value of which is that they make us understand that the Bible is the great text-book on the "new psychology, and the Church the divine provision for human needs. Paul Sterling.

Melrose, Mass., January 27th.

"PROPOSITIONS REGARDING THE HISTORIC EPISCOPATE."

To the Editor of The Living Church:

CERTAIN of your correspondents might possibly spare themselves a good deal of anxiety and some unnecessary vigor of vocabulary; for example, the writer of a letter in your issue of January 22d, which refers to the Congregational minute regarding a conference at Hartford on Church unity.

So far as I am aware, there is on the part of Churchmen in Connecticut no thought of rejecting Confirmation as "an important function of the episcopal office." It is still cherished by them as an Apostolic and sacramental rite of the Church of God. So far as I know, "to bestow the episcopate upon men determined not to administer Confirmation" is an idea which has never entered the head of any Churchman, or been proposed by anyone else, in Connecticut. I know of no proposition, in Connecticut or elsewhere, "to consecrate Bishops to organize a Church" or for any purpose not explicitly set forth in the constitution and canons of this Church.

Hartford, January 24th. Chauncey B. Brewster.

THE KINGDOM OF GOD.

To the Editor of The Living Church:

ON his recent Open Letter Bishop Grafton states:

"It must ever be remembered that Christianity is not destined to conquer the world, which will more and more reject it, and finally formulate a counterfeit Christianity. . . . . The Church's mission is to gather out of this world and train the predestined number of the elect for that kingdom of righteousness which is to be evolved out of the present condition of creation."

Extremes meet, we are told, and certainly the above has a strong flavor of Calvinism. I venture to think that if this were more than a private opinion it would cause a far greater exodus from the Church than ever Canon 19 has or will do, or even a canon definitely authorizing an "Open Pulpit."

I feel strongly in sympathy with the old heathen of whom Charles Kingsley writes in *Hypatia,* who, when about to be baptized, asked the priest where his forefathers were who died heathens, and on being told that they were in hell, stepped back from the font because he did not wish to be saved apart from them. What a different conception the Bishop's words imply from that in the book of the Revelation, where the paean of triumph is raised by the celestial choir, "The kingdom of this world is become the Kingdom of our Lord, and of his Christ"; or from those of that great apostle whose conversion the Church commemorates to-day, "For as in Adam all die, even so in Christ shall all be made alive."

Respectfully, Upton H. Gibbs.

La Grande, Ore., Feast of the Conversion of St. Paul.

"MORAVIAN PROTESTANT EPISCOPAL CHURCH" IN NEW YORK.

To the Editor of The Living Church:

THE notice in your issue of January 22d of the existence of a church building in New York City bearing the above title, revives a memory of interest. The structure, built of brick with brown stone window sills, situated on the southwest corner of Lexington Avenue and Thirtieth Street, was a church of our communion which, in 1862, and for fifteen years after, had for its rector the Rev. Mr. Sabine. Here occurred that memorable incident which added to the prestige of the Church of the Transfiguration. Mr. Holland, the comedian of the old Wallack Theatre, remembered by New Yorkers as the famous *Launcelot Gobbo* to the elder Wallack's *Shylock,* died; and his friends desired Mr. Sabine to hold the funeral in the church. The request was refused on the ground that Mr. Holland was an actor; "but," said the rector, "there is a little church around the corner where they do such things." Here they applied; the

elder Dr. Houghton read the burial office over the late actor; and since then the Church of the Transfiguration, on Twenty-ninth Street near Madison Avenue, has been called "the little church around the corner," and the theatrical profession in New York look upon it as a sort of haven. When the schism under Bishop Cummins made head, Mr. Sabine became one of its ardent supporters; he was deposed from the ministry of the Church, and he and his followers built a stone edifice on the corner of Fifty-fifth Street and Madison Avenue, with the title of "The First Reformed Episcopal Church." The old building on Lexington Avenue was purchased by the Moravian society, and the congregation hold their services there uninterruptedly.

New York, January 26, 1910. S. P. SIMPSON.

THE LAYMEN'S MISSIONARY MOVEMENT.

[CONDENSED.]

To the Editor of The Living Church:

YOUR liberality in allowing such full discussion of the Laymen's Missionary Movement encourages me to submit a supplemental thought.

I am personally in favor of the coöperation of Churchmen in this movement, and, perhaps strangely, for the same reason which some of your correspondents give for opposing it, namely, for the honor of the Church. I yield place to no man in appreciation of, and intentional fidelity to, the "doctrine and sacraments, and the discipline of Christ . . . as this Church hath received the same." These are indeed matters with which we may not trifle, for of these we are but trustees. But, as has already been shown, meetings for the purpose of instruction regarding missions are not the same as planning for the allotment and administration of missions. The Laymen's Missionary Movement is only educational and inspirational. Also, conference is not the same as federation. Since mere conference does not imply ecclesiastical federation or agreement on the part of the conferees, I see only the possibility of great good to result from this movement.

Regarding our issue with modern Protestantism, a few facts have to be taken into consideration. The present generation of our denominational lay brethren know and care very little about the causes which originally led their forefathers into what we sometimes call "schism." In so far as they do think of it, however, it is either with blame for the historic Church (and is she wholly blameless?), or because they honestly think that theirs is a purer gospel. It may surprise some of the "Abraham's children" type of Churchmen to know that there is serious doubt among many of the Protestant denominations regarding *our* "orthodoxy," and that upon principle some of them question the advisability of fraternizing with "Episcopalians" quite as much as the stiffest Churchman question the reverse. Which facts simply show that all of us need to become better acquainted with each other; that each must try to view the situation from the other's point of view before either can do justice to the other. The Laymen's Movement furnishes an excellent opportunity for this.

It is feared among some Churchmen that coöperation with this movement will compromise the Church. But there are as loyal sons of the Church who think that their spiritual Mother is so far above the danger of being compromised by contact with men for whom Christ died, that they love to see her mingle freely with them. Her honor is not such a thin veneer that it will be easily rubbed off by any reasonable contact with men in the great religious movements of the age. Her real danger lies more in too much contact with the thing we call "the world." Her great danger lies in our too ready "compromise" with sin, social and otherwise, and not from fellowship with men whose hearts are all aglow with zeal and the spirit of willing sacrifice for the extension of Christ's Kingdom as they see it. This Missionary Movement does not involve questions of polity or doctrine. It is neither an executive, an administrative, or a legislative body. There seems, therefore to be no tendencies toward, or danger from, compromise through our coöperation.

Granted that we think we can find many discrepancies in the ecclesiastical system of Protestantism. There is still this vital point of contact between them and us, namely, intentional loyalty to Christ. They "preach Christ" with a zeal and devotion which is at least equal to our own. And it seems to me that out of this "same spirit" of loyalty to Christ in practical service there may grow a larger "unity of the faith" and a new "bond of peace" as to administrative polity and doctrinal theory.

Grace Church, Kansas City, Mo. J. A. SCHAAD.

LENTEN THOUGHTS.

BY SISTER SARAH.

WEARIED by toil and the restlessness of the multitude that came to hear Him or to be healed of their infirmities, "Jesus said to His disciples, Come ye apart into a desert place and rest awhile." Each year as this Lenten season comes to us, the Church repeats the call: "Come ye apart and rest awhile"; withdraw from distracting cares and worldly pleasures; that ye may seek spiritual rest and refreshment.

> "Through meditation sweet, serene, and soft,
> The mind, in beauty rapt, is borne aloft,
> Is lifted high on inspiration's wings,
> Beholds the grandeur of celestial things."

From the cares and perplexities of business and from the exacting claims of social life, regular seasons for physical rest and recuperation are generally deemed to be indispensable. No less needful to our inner life are set seasons for spiritual renewals and growth. How quickly our span of life passes away, and yet how wonderfully glorious are its possibilities! Very grave also are its responsibilities.

That we may be quickened to a deeper sense of our privileges and responsibilities and that we may obtain an increase of grace and strength to meet all the conditions and opportunities of life, the Church gives us, year by year, this quiet season of Lent, with its blessed opportunities and its gracious ministrations.

Daily the Church opens her doors for intercession and prayer, and thanksgiving. In the sanctuary of God ever dwells the Divine Presence, and in realizing that presence "there is fulness of joy." Our emotions may be quickened and our purposes greatly strengthened by a devotional study of the Holy Scriptures. Indeed it seems to be impossible for the mind to dwell on the Infinite love of God as revealed in Christ and as made manifest to us in the gospels, without being moved to adoration and love. Charitable activities are indispensable to this holy season, but they cannot take the place of those spiritual energies that lie at the root of all successful efforts. It has been well said that "we must first win and bring the perfect offering of ourselves before we can rightly do God's work; that there is that within us which must first be overcome, before we can safely encounter that which is without."

A cup must be full before it can overflow. We must don the armor if we would win in the strife. During this holy season it is our privilege to enter into a closer fellowship with our Divine Lord, who in His great love for a perishing world, withdrew into the wilderness, there to contend with, and to conquer, the dread foe of man (Isaiah 50:8).

> "High thoughts were with Him in that hour,
> Untold, unspeakable on earth."

There, in that awful, shadowy retreat, and in silence unbroken save by the howling of wild beasts of the desert, shelterless, weary, unsustained by food, and with no human voice to cheer or to comfort, our Blessed Lord kept vigil by day and by night. Prone upon the cold, hard earth, He poured out His soul in prayer to God. As we picture to ourselves our gracious Redeemer during those forty days of weariness, pain, and conflict, how vividly comes to mind the prophetic words of the psalmist, "I cry unto thee in the day-time, and in the night-season I take no rest, I am weary with my crying. My throat is dry, my sight faileth waiting for my God."

In that season of bitter trial and conflict, our gracious Redeemer descended to the lowest depths of humiliation, subjecting Himself to the fiercest and most subtle assaults of the dread power of darkness. Finally victorious in every trial and temptation, our Lord, in the power of the Spirit, "returned to the world," having by His victories made victory possible to man. Can we reflect upon what our gracious Redeemer has done and suffered for us and our redemption, and yet refuse to take up our cross by acts of humiliation and self-denial, and thus follow in His footsteps, though it be afar off, so at the close of this penitential season we may pass to a joyful Easter, and being strengthened by our Easter Eucharist, we shall be enabled to go forth, prepared to meet whatever joys or trials the future may hold in store for us?

Church Kalendar

Feb. 2—Wednesday. Purification B. V. M.
" 6—Quinquagesima.
" 9—Ash Wednesday.
" 13—First Sunday in Lent.
" 20—Second Sunday in Lent.
" 24—Thursday. St. Matthias.
" 27—Third Sunday in Lent.

Personal Mention

THE Rev. JOHN A. BEVINGTON has accepted the rectorship of St. Paul's Church, Kinderhook, N. Y., and has entered upon his work.

THE Rev. CLYDE B. BLAKESLEE has entered on his work as rector of St. Paul's Church, Hudson, Wis.

THE Rev. JOSEPH CARDEN has resigned the rectorship of St. Paul's Church, Beloit, Wis., to take charge of the Church of the Holy Comforter, Angleton, diocese of Texas.

THE Rev. C. S. DAVIDSON, rector of St. Mark's Church, Cleveland, Ohio, has resigned his parish. It is understood that he expects for the present to engage in literary work.

THE Rev. MORRIS S. EAGLE, rector of the Church of the Incarnation, Mineral City, and St. James' Church, Louisa, Va., has accepted the call recently extended him to become rector of Christ Church, Richmond, and will take up his residence there about March 1st.

THE Rev. ALEXANDER ELLIOTT, for five years rector of Trinity Church, Whitehall, N. Y., has resigned, to take effect the second week in February.

THE Rev. D. L. FERRIS of Calvary parish, Pittsburgh, with his wife, have sailed on the steamer *Caronia* for a tour of the Orient, and expect to spend Easter in the Holy Land.

SINCE the Rev. THOMAS J. GARLAND undertook the secretaryship of the Third Missionary Department, it has become necessary for him to be relieved of some of his multifarious duties as Secretary of the diocese of Pennsylvania. The Rev. J. L. MILLER has been appointed assistant secretary, with an office at the Church House, to meet this need.

IT IS announced that the Rev. WILLIAM A. GRIER has resigned the rectorship of Calvary Church, West Philadelphia, and is to enter the Order of the Holy Cross.

THE Rev. W. G. MCCREADY, D.D., rector-elect of St. Peter's Church, Brooklyn, expects to arrive there on February 2d and to begin his rectorate on Quinquagesima Sunday. His address will be St. Peter's Rectory, 345 State Street, Brooklyn.

THE Rev. W. W. MEMMINGER, rector of St. Paul's Church, Charleston, has accepted a call to the rectorship of All Saints' Church, Atlanta, Ga., and will enter upon his new work some time in February.

THE Rev. E. A. OSBORN closed his ministry at St. John's Church, Ocean Parkway and Webster Avenue, Brooklyn, on Sunday, January 30th, after an incumbency of seven years. He now goes to the district of Sacramento to take up work offered by Bishop Moreland.

THE Rev. F. P. O. REED has resigned St. Paul's Church, Butte, Mont., and has accepted the rectorship of Grace Church, Menomonie, Wis.

THE Rev. F. G. RICHARD took charge on February 1st of the work at Leadville and Buena Vista, Colo.

THE Rev. HENRY STUART PAYNTER, formerly assistant at the Church of the Redeemer, Bryn Mawr, Pa., has accepted the appointment as missionary in charge of St. Luke's Church, Hot Springs, S. D., and enters upon his new duties on February 1st.

THE Rev. S. M. PORTER has been appointed priest in charge of St. Paul's Church, Pittsburgh, and St. Timothy's, McKee's Rocks, and began work in his new field on Septuagesima.

ON Saturday, January 29th, the Rev. Dr. and Mrs. A. C. POWELL sailed for Naples on the *Berlin*, and expect to be absent from Grace Church, Baltimore, for nine months. The vestry granted this vacation in honor of Dr. Powell's twenty-first anniversary as rector of Grace Church, which occurred on November 17th.

THE Rev. C. H. SHUTT, rector of St. Peter's Church, St. Paul, Minn., sailed with Mrs. Shutt from New York on January 20th on the Arabic cruise for the Orient. They will, after visiting the Holy Land, spend several weeks in England, returning home about the middle of May.

THE Rev. JOHN WILKINSON of Farmington, Ill., has taken temporary charge of St. Thomas' Church, Citronelle, Ala.

THE Rev. ANNESLEY T. YOUNG has accepted work with the Church of the Advent, Chicago, and will assume his new duties early this month.

ORDINATIONS.

PRIESTS.

SPRINGFIELD.—On the Feast of the Conversion of St. Paul, January 25th, in St. Paul's Pro-Cathedral, Springfield, by the Bishop of the diocese, the Rev. ANGUS E. FERGUSON. The sermon was preached by the Rev. Johannes Rockstroh and the candidate was presented by the Ven. F. A. De Rosset, Archdeacon of Springfield. The Rev. Messrs. Rockstroh, De Rosset, A. E. Clark, G. C. Dunlop, and John C. White united in the laying-on of hands. Mr. Ferguson continues to be priest in charge of Petersburg and Waverly.

DIED.

BABBIT.—Entered into Paradise, Tuesday, January 4, 1910, at her home, Jacksonville, Fla., our beloved mother, MARY FRANCES BABBIT, widow of Floyd Livingston Babbit. She ever strove to do her duty in every relation of life. Faithful and true, God has taken her into His eternal keeping.

"Be thou faithful unto death and I will give thee a crown of life."

DU BOIS.—Entered into rest, on January 29th, at Essex, N. Y., the Rev. GEORGE WASHINGTON DU BOIS, D.D., in the eighty-eighth year of his age.

JOHNSTONE.—At Vienna, Austria, December 17, 1909, JOHN JOHNSTONE, eldest son of Margaret A. (Babcock) and the late Francis Upton Johnstone, M.D., of New York City. The funeral service was held at Trinity chapel, New York, on January 10th.

SARDE.—Entered into rest January 20, 1910, MARY SARDE, daughter of Colonel Robert Sarde, and sister of the late Robert Sarde, Esq., of Delaware.

Requiescat in pace.

SCHUREMAN.—Entered into rest, January 23, 1810, at New York City, MELANCTHON F. SCHUREMAN, only brother of Miss H. J. Schureman.

TOMLIN.—Entered into rest, December 6, 1909, at his home in Newtown, Conn., WILLIAM PULLEN TOMLIN, in the 63d year of his age.

"Grant him, O Lord, eternal rest, and may light perpetual shine upon him."

MEMORIALS.

ANNIE WHARTON BUJAC.

BORN IN PHILADELPHIA JULY 28, 1824; DIED IN PHILADELPHIA DECEMBER 24, 1909.

To only a few among the children of men is it granted, as it was to Mrs. Bujac, to live over eighty-five years upon this earth, to retain to the end her mental powers unimpaired, and in all these years from childhood to extreme old age to be, in a more than ordinary degree, a joy and help to all who were privileged to know her.

Through her girlhood, her brief married life, and her long widowhood, Mrs. Bujac, by her sympathetic and generous nature and her great charm of manner, drew around her a large circle of friends of all ages and conditions. During her later years, most of Mrs. Bujac's generation had passed beyond; but their children and their children's children delighted to gather about her, finding in her a congenial companion and wise counsellor, and this younger generation to-day sincerely mourns one who was a friend in every sense of the word.

Coming of a long line of distinguished ancestors, numbering among her progenitors men who had done good service for their city and state, in the lines of peace as became their Quaker principles, Mrs. Bujac was an aristocrat in the truest sense of the word—it was impossible for her to understand how men and women of certain position and opportunities in life could stoop to do anything mean or disloyal.

Although deeply appreciative of all that was worthy to be enjoyed in life and nature, entering with enthusiasm into such pleasures as her delicate health permitted, enjoying keenly the beauties of the outside world, the charm of a day of sunshine and the glories of sea and sky, she impressed all who knew her as one who was strongly dominated by the power of the spiritual and the unseen. With her, in the fullest sense of the words, life was a pilgrimage to greater joys beyond, and while giving all the pleasure that it was in her power to bestow and enjoying each blessing that fell to her lot, she could say with Browning, the poet of hope:

"Grow old along with me!
The best is yet to be,
. . . . . .
Youth shows but half, Trust God:
See all, nor be afraid."

Through the many questions and controversies that have disturbed the leaders of religious thought in the last thirty years, Mrs. Bujac preserved the simple faith with which she had, in early life, entered the communion of the Protestant Episcopal Church. Devoted to her own church, enjoying to the last weeks of her life its noble and beautiful ritual and its sacred anniversaries, her generous heart went forth in love and sympathy to all those of other creeds or communions who were reaching out toward the best in life and thought. Happy, thrice blessed are they who can say with her in the same calm confidence of faith:

"I know *that* my Redeemer liveth, and that He shall stand at the latter day upon the earth."

Ever charitable and generous, depriving herself of luxuries for the greater luxury of giving to others, the last day of Mrs. Bujac's life was spent in preparing Christmas gifts for the poor and needy. From such ministry on earth she was suddenly called to the higher ministry above, for wherever in the illimitable spaces which we call heaven, this beautiful spirit has found an abiding place, we may be sure that the work that has fallen to her share is one of helpfulness—a ministry of love and joyful service.

January 15, 1910. A. H. W.

CLASSIFIED NOTICES AND ADVERTISEMENTS.

Death notices are inserted free. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high-class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage—will find much assistance by inserting such notices.

Address: THE LIVING CHURCH, Milwaukee, Wisconsin.

WANTED.

POSITIONS OFFERED.

CURATE wanted for a large parish; priest under 30 and unmarried. Full information and best references must be given. Address "X. O.," care LIVING CHURCH, Milwaukee, Wis.

POSITIONS WANTED.

CHURCH SCHOOLS for Boys seeking a clergyman as rector, or rector's assistant, are requested to address the undersigned, who is specially trained and has had fifteen years' business, educational, and parochial experience. Address: PRESBYTER, care LIVING CHURCH, Milwaukee.

COMPANION.—A college-educated Churchwoman, musician, reader, and experienced nurse, wishes engagement with family going abroad, travelling, or at home as companion, or chaperon for young people or invalid. Best references as to character and qualifications. Address TRAVEL, care LIVING CHURCH, Milwaukee.

PRIEST (Canadian Orders), married, age 35, seven years' experience as city rector in Canada and United States, constructive worker, desires more scope. Rectorship or associate. Highest references. Address "RECTOR," care LIVING CHURCH, Milwaukee, Wis.

CATHOLIC PRIEST, married, rector of a large parish, will take work as rector, curate, *locum tenens*, or minister in charge, in the East soon after Easter. Large experience in choir training; good reader; not below the average as a sermonizer. References given. Address: A. H. D., care of LIVING CHURCH, Milwaukee, Wis.

ORGANIST-CHOIRMASTER desires position. Experienced trainer of both boy and mixed choirs. Brilliant recitalist. Satisfactory references. Address EXPERIENCED, care LIVING CHURCH, Milwaukee, Wis.

LACEY BAKER (organist of Calvary Church, New York, for the past nine years) has resigned his position, and is at liberty to accept a new appointment. Address 48 E. Twenty-sixth Street, New York City.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice and large mixed choirs. Can also furnish baritone soloist. Address CHOIRMASTER, care LIVING CHURCH, Milwaukee, Wis.

EXPERIENCED, competent F. A. G. O. choirmaster and organist (Churchman) desires good position in West. Best reference. Address D. H. S., care LIVING CHURCH, Milwaukee, Wis.

MARRIED Churchman desires position next year in Boys School as Headmaster. College trained; years of experience. Address: X. Y. Z., LIVING CHURCH, Milwaukee.

A YOUNG woman, trained Church worker and nurse, wishes Church or district work in the West, especially amongst young women. Address "WORKER," care LIVING CHURCH, Milwaukee, Wis.

LADY wishes place as companion, household assistant, managing housekeeper, or any place of trust. Address: COMPANION, LIVING CHURCH, Milwaukee.

ORGANIST-CHOIRMASTER desires position. Experienced with boy voice. Highly recommended. "ORGANIST," 911 Main Street, Fremont, Neb.

PARISH AND CHURCH.

THE CONFESSOR'S HANDY GUIDE TO PRAYER BOOK PENANCES. By the Rev. Harry Howe Bogert. A manual for priests hearing confessions. Highly commended by prominent Bishops and clergy. 50 cents net. At Church book stores and from the author, Point Pleasant, New Jersey.

ORGANISTS and Choirmasters trained to fill responsible positions. Correct method for boys' voices. Positions filled. For particulars address JOHN ALLEN RICHARDSON, Organist and Choirmaster, St. Paul's Church, Madison Avenue and Fiftieth Street, Chicago.

ORGANS.—If you desire an Organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

MISSION BOARD LANTERN SLIDES weekly during Lent. You can save express one way by arranging dates with me. Address at once, Rev. J. M. JOHNSON, Rhinelander, Wis.

STAMPS for Church attendance and Sunday School. Descriptive leaflet free. Trial outfit $1.00. Rev. H. WILSON, 945 Palm Avenue, South Pasadena, Cal.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

LENTEN ANNOUNCEMENTS, local page, and 100 copies *Sign of the Cross* for $2.50. ANCHOR PRESS, Waterville, Conn.

CHURCH or Sunday School Banners painted in water colors. MISS BALCOM, 887 Richards Street, Milwaukee.

CHURCH EMBROIDERY.

CHURCH EMBROIDERY of every description by a Churchwoman trained in English Sisterhoods. Mission Altar hangings, $5 up. Stoles from $3.50 up. MISS LUCY V. MACKRILLE, Chevy Chase, Md.

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PURE Unleavened Bread for the Holy Eucharist. Samples and price list sent on application. THE SISTERS OF ST. MARY, St. Mary's Convent, Peekskill, N. Y.

COMMUNION BREADS and Scored Sheets. Circular on application. Address MISS A. G. BLOOMER, Montrose, N. Y.

TRAVEL.

THEOLOGICAL STUDENT desires position as tutor or travelling companion during months of June, July, August, or September. Very successful with boys. References. Address STUDENT, care LIVING CHURCH, Milwaukee, Wis.

EUROPE.—Comprehensive, leisurely tours. Splendid leaders, reasonable rates. Organizers of small parties wanted. AMERICAN TRAVEL CLUB, Wilmington, Delaware.

CLERGYMAN and wife, having lived abroad, will conduct select party next June. Seventy days, including Passion Play. References. Address: G. A. H., LIVING CHURCH, Milwaukee.

FLORIDA HOMES.

REALLY, Tropical Florida. At the extreme southern end of Peninsula, where tropical fruits grow safely; where summers are pleasant, and winters delightful. Perfect health, pure water. Constant breezes from Gulf or Ocean. Ten acres enough. Easy terms offered. TROPICAL CO., Box 614, Jacksonville, Fla., or Modello, Dade Co., Fla.

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PRIVATE PUPILS—A clergyman with a parish beautifully situated near Philadelphia is willing to receive into his home one or two boys, preferably about ten years of age, as private pupils. Good care and individual instruction. All the usual branches, including English, Latin, Greek, Elementary and Advanced Mathematics, Natural and Physical Science. For rates and references address P. A. B., THE LIVING CHURCH, Milwaukee.

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THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Grounds (100 acres) fronting Lake Michigan. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: Young Churchman Co.

APPEALS.

THE PATTERSON SCHOOL.

"An Industrial and Agricultural School for White Boys," Yadkin Valley, Caldwell county, North Carolina (Missionary District of Asheville), appeals for help in discharging the Church's obligations to the SOUTHERN MOUNTAINEERS. We teach mountaineer boys to live efficient Christian lives in their own mountain homes. $15 supports the entire work one day; $100 pays one boy's tuition and board.

MAKE ONE OF THESE ITEMS A MEMORIAL! Our needs are your opportunities.

The Rev. MALCOLM S. TAYLOR, *Headmaster.*

ST. LUKE'S HOSPITAL, BOISE, IDAHO.

St. Luke's Hospital, Boise, Idaho, is doing a valuable and extensive work. It ministers to mining camps, sagebrush ranchers, and the small towns of Idaho. Last year we took care of about six hundred people. An opportunity has arisen whereby valuable property adjoining the hospital may be obtained. It is necessary to raise at least $5,000 for this, and in addition to have $3,000 within the next few weeks for the construction of new churches in Idaho, and during the next year $4,000 to help maintain additional missionaries. Idaho is experiencing a great development. We have a wide open door of opportunity. All offerings may be sent to BISHOP FUNSTEN, Boise, Idaho.

CASSOCKS WANTED.

The Church Extension Society of St. Paul, Minn, has need of eight or ten cassocks (average size) for the use of laymen who have offered their services as a choir. Will some parish kindly donate them? Rev. A. G. PINKHAM,
Vice-President.

NOTICES.

GENERAL CLERGY RELIEF FUND.

National, official, incorporated. Accounts audited regularly by public official auditor, under direction of Finance and Audit Committees. All Trust Funds and securities carefully deposited and safeguarded in one of the strongest Trust Companies of New York City. Wills, legacies, bequests, gifts, offerings earnestly desired.

There are only two organizations provided for in the General Canons and legislation of the Church—namely, the Missionary Society and the General Clergy Relief Fund: the Work and the Workers.

Object of the latter: the pension and relief of clergy, widows, and orphans. About 550 beneficiaries are on our present list. Sixty-five out of 80 dioceses and missionary jurisdictions merged and depend alone upon the General Clergy Relief Fund.

Money sent directly to the Treasurer of the General Fund is put to immediate use, *i. e.*, to pension or relief, or to earning interest if so designated by contributor. All contributions are put to the use for which contributed. Royalties on Hymnal pay all expenses.

Money can be designated by contributors for Current Pension and Relief; Permanent Funds; Special Cases; Automatic Pensions at 64. (This last is the one object for which the Five Million Commission is working, *i. e.*, an endowment for Pensions at 64, and for which contributions of money and pledges had already been made to the General Fund of about one hundred thousand dollars.)

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE, *Treasurer,*
Church House, Twelfth and Walnut Streets,
Philadelphia.

The Field is the World.

In its endeavor to fulfil its trust, the Church, through

THE BOARD OF MISSIONS

as its chosen agent, is now carrying on work in The Philippines, Porto Rico, the Hawaiian Islands, Cuba, Mexico, Africa, China, Japan, Brazil, and Haiti.

And in 41 Dioceses and 22 Districts in the United States.

$1,200,000 is needed this year to meet the appropriations.

Full particulars can be had from
The Corresponding Secretary,
281 Fourth Avenue, New York.

GEORGE GORDON KING, Treasurer.

LEGAL TITLE FOR USE IN MAKING WILLS:

"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

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THE AMERICAN CHURCH UNION.

A society of Bishops, Priests, Deacons, and Laymen, organized for the Maintenance and Defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. Summary of Principles: The Historic Church, The Ancient Faith, The Inspired Scriptures, Grace through the Sacraments, No open pulpit, No marriage of Divorced Persons. President, MR. CLINTON ROGERS WOODRUFF. For further particulars and application blanks, address the Corresponding Secretary, REV. ELLIOT WHITE, 960 Broad Street, Newark, N. J.

CHURCH LEAGUE OF THE BAPTIZED.

A Woman's Organization to Aid in Securing Pensions for the Clergy and for their Widows and Orphans. Auxiliary to the $5,000,000 Commission. For particulars please communicate with the president of the League,

MISS LOUISE WINTHROP KOUES,
2914 Broadway, New York.

INFORMATION AND PURCHASING BUREAU.

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 153 La Salle St., where free services in connection with any contemplated or desired purchase are offered.

posal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter are gladly forwarded, and special information obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following places:

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Sunday School Commission, 416 Lafayette St. (agency for all publications of The Young Churchman Co.)
Thos. Whittaker, 2 Bible House.
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R. W. Crothers, 246 Fourth Avenue.
M. J. Whaley, 430 Fifth Avenue.
Brentano's, Fifth Ave. above Madison Square.

BOSTON:

Old Corner Bookstore, 27 Bromfield Street.
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Lycett Stationers, 317 North Charles Street.

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LIVING CHURCH branch office, 153 LaSalle St.
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The Cathedral, 18 S. Peoria Street.
Church of the Epiphany, Ashland Blvd. and Adams Street.

MILWAUKEE:

The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:

E. T. Jett Book & News Co., 806 Olive St.
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KINGSTON, JAMAICA:

Jamaica Public Supply Stores.

It is suggested that Churchmen, when travelling, purchase THE LIVING CHURCH at such of these agencies as may be convenient.

CATECHISMS.

The Church Catechism. The text only, reprinted from the Prayer Book, 1 cent per copy in any quantity. Postage additional, 2 cents per dozen: 12 cents per hundred.

The Little Catechism of Holy Baptism. Prepared by the late Rev. Dr. Elmendorf, for young people. 3 cents each. Postage 4 cents per dozen.

Catechism on the Office of Holy Communion. Edited by a committee of clergy. 5 cents. Postage 6 cents per dozen.

Our catalogue of Catechisms and Text Books sent to any one applying for it. We furnish more than three-fourths of all the Text Books used in Church Sunday schools, which includes

the New York S. S. Com. series, the Gwynne series, the Hayes series, the Oberly series, the Tissot picture series for Primary grades, besides many others. THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

LENTEN BOOKLETS.

The following named booklets, especially adapted to the Lenten season, will be found in our complete list of Church Booklets, pages 50-51, of our last fall's catalogue. Attention is called to these titles. A complete set of the "Church Booklets"—about 75 titles—will be sent for 75 cents, which includes the titles here given for Lent:

No. 6—*Keeping Lent.* A Quinquagesima Leaflet. Intended for distribution the Sunday before Ash Wednesday. 50 cents per hundred.
No. 37—*The Lenten Fast.* $1.00 per hundred.
No. 45—*Helpful Thoughts for Lent.* $1.00 per hundred.
No. 55—*Lent is for All Christians.* $1.00 per hundred.
No. 113—*Some Hints for Lent,* by Bishop Hall. $2.00 per hundred.

Many others are useful for the season, especially for Baptism, Confirmation, etc.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

CONFIRMATION.

In our "Church Booklet" series the following titles on the subject of CONFIRMATION will be found useful:

No.
56—*The Prayer Book Preparation for Confirmation.* By the Rev. Arthur Ritchie. $1.00 hundred.
64—*Confirmation as the Fulfilment of Divine Promises.* By the Ven. Rev. Wm. A. Masker, Jr. $1.00 per hundred.
108—*Confirmation, Its Authority, Obligation, and Purpose.* By Rev. A. W. Snyder. $2.00 per hundred.
112—*Confirmation.* By the Rev. A. W. Little, D.D. Being the chapter on that subject from "Reasons for Being a Churchman." $2.00 per hundred.
152—*The Order of Confirmation.* An Explanation, with Notes on the Confirmation Gift, and the proper age for Confirmation. By the Rev. A. Q. Bailey. $3.00 per hundred.

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Catechism of Confirmation. By the Rev. T. D. Phillipps. 27th thousand, 1 ct. Postage 2 cents. per dozen.
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Sadler's Catechism of Confirmation. Extracted from the "Church Teacher's Manual." By the Rev. M. F. Sadler. 5 cts. Postage 4 cts. per dozen.
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A Grammar of Theology. A book for advanced Classes and Adults for Confirmation preparation. By the late Rev. D. Ewer. It is a perfect mine of theological information. Cloth, 55 cents, postpaid; paper, 30 cts., postpaid.

THE YOUNG CHURCHMAN CO.
Milwaukee, Wisconsin.

BOOKS RECEIVED.

[All books noted in this column may be obtained of The Young Churchman Co., Milwaukee, Wis.]

CHARLES SCRIBNER'S SONS. New York.

Encyclopaedia of Religion and Ethics. Edited by James Hastings, M.A., D.D., Fellow of the Royal Anthropological Institute, Member of the Council of the Palestine Exploration Fund, Editor of *Dictionary of the Bible,* etc. With the Assistance of John A. Selbie, M.A., D.D., and Other Scholars. Vol. II. Arthur-Bunyan. Price $7.00 in cloth, $9.00 in half-morocco binding.

E. P. DUTTON & CO, New York.

Orders and Unity. By Charles Gore, D.D., D.C.L., LL.D., Hon. Fellow of Trinity College, Oxford, Bishop of Birmingham. Price $1.35 net.

NATIONAL MUNICIPAL LEAGUE. Philadelphia.

Proceedings of the Cincinnati Conference for Good City Government and the Fifteenth Annual Meeting of the National Municipal League. Held November 15, 16, 17, 18, 1909, at Cincinnati, Ohio. Clinton Rogers Woodruff, Editor.

WELLS GARDNER, DARTON & CO. London.

A Few Plain Words on The Apostles' Creed, Given at the Services for Men at Rusthall. By Frederick Nugent Eden, M.A., Vicar of Rusthall, Tunbridge, Wells.

The Comfort of the Holy Ghost: Ordination Addresses. By the Rev. J. B. Seaton, M.A., Rector of St. Mary's, Johannesburg, Sometime Vice-Principal of the Leeds Clergy School. With Preface by the Bishop of London.

THE ARAKELYAN PRESS. Boston.

Searchlights. By George W. Coleman. Price 75 cents postpaid.

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MUSIC.

Novello's Quarterly. A Book of Anthems. No. 9. Lent and General. January, 1910. [The H. W. Gray Co., New York, N. Y.]

PAMPHLETS.

Church Teaching for the People. *Features of Our Faith, Position, and Practices.* Plain Instructions in Preparation for Confirmation and General Use. By John Cheyne Davidson, M.A., Rector of Petersborough, Ont., and Canon of St. Alban's Cathedral, Toronto. [Thomas Whittaker, New York].

Practical Catholicity. An Essay Read to the Alumni Association of the Theological Seminary in Virginia, June 16, 1909. By the Rev. Thomas J. Packard, D.D., Rockville, Md. With an Introduction by the Rt. Rev. A. M. Randolph, D.D., LL.D., D.C.L., Bishop of Southern Virginia. [Washington, D. C.]

The Parish Year-Book of Grace Church, New York. Published at Epiphany.

The Church at Work

AT THE ADVENT, BOSTON.

IT IS SOMETIMES alleged that unbelievers and doubtful believers possess a monopoly of human brain. This would not seem to be borne out by the fact that the most valuable money prize awarded this year at Harvard University, a scholarship yielding considerably over $500 a year, has been awarded to Mr. Karl Bennett, an acolyte of the Church of the Advent, Boston, who is understood to be preparing for the priesthood. Mr. Bennett gained the unique distinction of winning five A's in his freshman year, a thing never before done.

Another student from the Advent has recently volunteered for the China mission and will prepare himself at the General Theological Seminary for that work. Indeed a number have gone into the ministry from the Advent within recent years, and two young women from the same parish have just entered as novices in sisterhoods.

DEATH OF ARCHDEACON WRIGHT.

IN A PORTION of last week's edition was noted the death of the Ven. Edward Purdon Wright, D.D., Archdeacon of Milwaukee, which occurred at his home in this city on the evening of Tuesday, January 25th. Dr. Wright, who was nearly 85 years of age, was born in Ireland, but came to this country in boyhood, where he was educated and ordained, receiving deacon's orders in 1852 and priest's orders in 1853 from the senior Bishop Doane of New Jersey. His early ministry was spent in Ohio, but for nearly forty years he had been engaged in work in Wisconsin, as rector of St. Matthias' Church, Waukesha, and Trinity Church, Wauwatosa;

THE VEN. E. P. WRIGHT, D.D.

and, from 1890 until last spring, chaplain of the Soldiers' Home, near Milwaukee. From the latter post he resigned last year, since which time he has resided, with his wife, in the city. Dr. Wright was secretary of the Church Extension Society and for many years had been secretary of the diocesan Board of Missions which preceded that society; and for a number of years he was also secretary of the Standing Committee. His infirmities had increased upon him so that he had been able to do little work within the last year.

The burial service was held at St. James' Church on Friday afternoon, being conducted by the Bishop, assisted by the Rev. Dr. Arthur Piper of Racine and Rev. James Slidell, rector of St. John's, Milwaukee. Six of the clergy served as honorary pall-bearers and a considerable number of the other clergy were present.

COLLEGE WORK IN MISSISSIPPI.

STARKVILLE, Miss., is an important strategic point for the work of the Church by reason of the location there of the state Agricultural and Mechanical College. For the past three years the priest in charge, the Rev. J. Lundy Sykes, has held occasional services in the college chapel, sadly handicapped by the want of a Church building, although five of the religious bodies have houses of worship in the town; but the Church is losing a splendid opportunity for missionary work among the students owing to the lack of a Church edifice at this important center. There are barely twenty-five communicants among the residents of Starkville. This fact, together with the fact that the resources of a diocese that is practically a missionary jurisdiction have lately been taxed for the erection of the diocesan school for girls, has made imperative an appeal

for the Church at large for aid. A desirable building site has been acquired and paid for in full. It is proposed to erect at a cost of about $6,000 a brick church, with a seating capacity of, approximately, 225 persons, and it is hoped to lay the foundation in the spring. Contributions toward the building fund may be sent to Bishop Bratton at Jackson or to the Rev. J. L. Sykes at West Point.

FINE ORGAN PLACED IN ST. THOMAS', WASHINGTON,

IN ST. THOMAS' CHURCH, Washington, D. C., has just been installed the largest and most complete pipe organ in the city and one of the finest in the entire country. When Dr. C. Ernest Smith became rector of St. Thomas' seven years ago there was a small pipe organ, entirely inadequate, but owing to the existence of a Church debt of $72,500 he did not feel it wise immediately to urge the

REV. C. ERNEST SMITH, D.D.

need of a suitable instrument. A timely gift of $1,000 from a parishioner, entirely voluntary, suggested others until at last the sum of nearly $10,000 was on hand. Then the project of securing a worthy organ for what is conceded to be a most beautiful church, easily first as such in the city, was vigorously taken up with the result that Mr. H. P. Möller of Hagerstown, Md., was entrusted with the work of building the instrument. The specifications of the organ are the result of a great deal of study to secure the best that could be built. The placing of the organ in the church differs from the ordinary and in itself increases the effectiveness of the instrument. The Great and Choir departments with suitable pedal are placed at the south side of the choir, while the Swell and Pedal departments occupy the corresponding position at the north and the key-board is located in the choir at the north side near Swell organ. There is a processional organ placed in the choir room played from the choir organ key-board, which is an invaluable aid in singing the processional and a feature seldom found. Another unusual feature in a church organ is the set of twenty tubular chimes, played from the organ key-board. Every connection from key-board to the different departments of the organ is operated by electricity, giving the lightest touch and instantaneous response and placing the entire organ under the easy control of the organist. The mechanical accessories are all of the latest type, a number of which have never been used before. The instrument has 3 manuals; 54 speaking stops; 14 couplers; 2 unison separations; 4 mechanical registers; 15 adjustable combination pistons; 19 pedal movements, and 2,963 pipes.

ST. THOMAS' CHURCH, WASHINGTON, D. C.

DEATHS AMONG THE CLERGY.

THE news of the deaths of five priests is recorded in this column this week, those of the Rev. FREEBORN G. JEWETT, Jr., the Rev. NATHANIEL B. FULLER, the Rev. THEOPHILUS J. BROOKES, the Rev. ROBERT ERSKINE WRIGHT, and the Rev. G. W. DU BOIS, D.D.

AFTER AN illness of many months the Rev. FREEBORN G. JEWETT, Jr., died at the home of his father, Freeborn G. Jewett, near Bethlehem Center, N. Y., aged 44 years. He had been a great sufferer with stomach trouble and last August went to the Albany (N. Y.) hospital, where he was operated upon. His health, however, did not improve and he was compelled to lay aside all clerical duties and take a complete rest. Mr. Jewett was born in Poughkeepsie, N. Y., in 1866. He was a graduate of Williams College, Albany. After completing his college course he became a lay reader at Grace Church, Albany. He spent the fall term of 1889 at the General Theological Seminary and then entered the Berkeley Divinity School, graduating in 1891 and being ordained to the diaconate by Bishop Williams, upon which he became assistant at St. Paul's, Albany. He was ordered priest by Bishop Doane the same year and in February of 1902 was elected rector of St. Paul's, remaining there until 1898, when he resigned on account of failing health. He then went to Oxford, England, remaining a year studying at the university. In the fall and winter of 1900 and 1901 he made a tour through the Holy Land. In 1903 he officiated at Canandaigua, N. Y., and from there was called to temporary work at Grace Church, Chicago, remaining there six months. Afterwards, at the solicitation of Bishop Anderson, he went to Kenilworth, a suburb of Chicago, and organized and built the Church of the Holy Comforter. He remained in Kenilworth until 1908, when, owing to ill health, he resigned. He is survived by his wife, his parents, and two children. The funeral took place from All Saints' Cathedral, Albany. The service was conducted by Bishop Nelson, assisted by the Rev. R. H. Brooks, and the benediction was pronounced by Bishop Doane. The interment was at Bethlehem Center.

THE Rev. NATHANIEL B. FULLER, who for the past ten years has been priest in charge, and lately rector, of Trinity Church, Miami, Fla., died recently at Caldwell, Texas, whither he went last summer hoping to regain his health. He had returned to Florida in November, but found his strength to be insufficient to resume his duties, and after presenting his resignation returned to the home of his son at Caldwell. On the Second Sunday after the Epiphany, a memorial celebration was held in Trinity Church, Miami. Mr. Fuller was educated at Erlangen, Germany, and at the University of Virginia, and was ordered deacon in 1870 and priest in 1871 by Bishop Davis. He had formerly served as a missionary in Texas, doing work at Luling-Gonzales, San Marcos, and Lockhart. He was principal of Montgomery Institute, Texas, from 1884 until 1892, when he accepted the rectorship of Christ Church, Monticello, Fla.

THE Rev. THEOPHILUS J. BROOKES, rector of the Church of Our Saviour, Clermont, Iowa, passed away on January 19th, in the 76th year of his age, and was laid to rest in Oakwood cemetery, Chicago, Ill. He was ordered deacon in 1868 and priest in 1869 by Bishop H. W. Lee, and served at Lansing, Iowa (1868); Kenosha, Wis. (1869); Iowa City, Iowa (1872-74); Stillwater, Minn. (1875); Pontiac, Mich. (1879) then again at Stillwater, and at Lyons, Iowa. He was at one time chaplain of the Minnesota state prison, was rector of St. John's Church, Neosho, Mo.; and also did missionary work at Council Bluffs, Iowa, and El Reno, Okla. He leaves a wife and three children.

THE Rev. ROBERT ERSKINE WRIGHT, rector of All Saints' Church, Fallsington, Pa., died at the old family homestead at Frankford, Philadelphia, on Friday evening, January 28th, of cancer of the stomach, in the fiftieth year of his age. He was graduated from the University of Pennsylvania, and from the General Theological Seminary in 1885. In the same year he was made deacon, and ordained the following year to the priesthood by Bishop Henry C. Potter. Beginning his ministry at St. Augustine's chapel, Trinity parish, New York City, he served there as curate until 1889 when he became rector of St. Timothy's Church, Wilson, North Carolina. In 1890 he was chaplain of St. Gabriel's School, Peekskill, N. Y., and from 1893 to 1897 rector of St. John's Church, Bellefonte, Pa. Mr. Wright came of an old Quaker family which came to this country and settled near Philadelphia with William

Penn. He was of a diffident, retiring disposition, scholarly in his tastes, of wide reading, and one of the best informed men on contemporaneous events at home and abroad. A single published essay, delivered before the Associate Alumni, G. T. S., in 1905, entitled "The Clergy of the Church of England Since the Reformation; a Social Study," attracted considerable attention. For some years he served as one of the McVickar prize examiners in Greek at the General Seminary.

The Rev. George W. Du Bois, D.D., passed away on January 29th at Essex, N. Y., in the 88th year of his age. He was a graduate of the University of New York in 1843, and received his doctor's degree from that institution in 1877. He was ordained deacon in 1846 and priest in the following year by Bishop McIlvaine. After serving as rector at Christ Church, Warren, and St. James' Church, Zanesville, Ohio, Dr. Du Bois served as a chaplain in the U. S. army during the war between the states in 1861-62. He then became rector successively of churches at Chillicothe, Ohio, Dubuque, Iowa, Faribault, Minn., and at Wilmington, Del., taking up work as chaplain at Beede's, Essex County, diocese of Albany, in 1884.

CHURCH CONSECRATED AT WILMINGTON, DEL.

Calvary Church, Hillcrest, near Wilmington, Del., was consecrated by the Bishop of the diocese on the morning of Septuagesima Sunday, in the presence and with the help of a number of the clergy and a large congregation of the laity. The church was built originally at Carrcroft, a mile away, and was used for many years from 1862. Amid neighborhood changes the congregation gradually left; and the building was removed and reërected at Hillcrest on a lot donated by one of its friends there. The present building is made as like its original as possible, and with a handsome chancel window of the Resurrection, also the gift of Mr. W. P. Clyde, forms a memorial to his wife, Rebecca Clyde. The Rev. S. F. Hotchkin who was in charge of the original church, preached the consecration sermon. Other clergymen present were the Rev. William H. Graff, the Rev. Dr. W. M. Jefferis of Philadelphia, and Rev. J. Leighton McKim of Milton, Del.

PRESBYTERIANS VS. ROMAN CATHOLICS.

A strange controversy has arisen in Philadelphia between the Presbyterians and the Roman Catholics over a Presbyterian mission to the Italians in the foreign quarter of the city. A pamphlet has been recently circulated, written by the Very Rev. Father D. I. McDermott of St. Mary's Roman Catholic Church, in which a bitter attack is made upon the mission for proselytizing among Italian Roman Catholics. It is charged that the Presbyterian chapel is fitted up to look as much like a Roman Catholic church as possible, with a cross on the building, an altar, and other furniture. "Pictures of the Madonna were distributed and devotions held in honor of the Blessed Virgin during the month of May" and "an excommunicated priest posed there in the vestments of a Bishop." The pamphlet is published with the imprimatur of Archbishop Ryan, and its statements have not been denied.

OPENING OF THE NEW ST. ANDREW'S PRIORY, HONOLULU.

A new lease of vigorous life has been given to an excellent old school in Honolulu. After a fruitful existence of thirty-five years under an English Sisterhood, with the passing of the work of the English Church in the Islands into Bishop Restarick's hands St. Andrew's Priory came as a part of the same. Together with all the Church work in the Islands, the school has increased in material ways. Through the gifts of friends upon the Islands and in both America and England, additional land has been procured and a fine building of reënforced concrete has been erected capable of accommodating ninety boarding pupils and ten or twelve teachers. No want of a school family has been overlook or scantily supplied. The ample school rooms, sewing rooms, cooking-school rooms, laundry, infirmary, refectory, library, typewriting room, oratory, teachers' parlor, offices, and recreation room (Queen Emma Hall) are all simply but well and substantially furnished.

Through the indefatigable efforts of Mrs. Restarick, most of these rooms have been furnished in memory of some loved one whose family has thus wished to perpetuate a name in good works. The principal's office bears the name of one of the first American missionaries to the Islands and the furnishings thereof are given in her memory by two of her grand-daughters, devout Churchwomen. St. Mary's School, Knoxville, furnishes the children's dormitory. The Oratory, in itself a memorial to Dr. Pusey and the founders of the Order of the Holy Trinity, will bear upon its panelled walls the names of the Sisters who ministered there and who have gone to their rest and also of the faithful daughters of the Priory as they too pass on to a higher life.

ST. ANDREW'S PRIORY, HONOLULU.

It was a happy time that opening evening when the school family left the old Priory buildings for their new and commodious quarters. Sad and tender memories, though, were in many young hearts, for girls have grown from babyhood to young womanhood within its cloistered precincts and have left only as they put on the wedding veil.

In such a work as the building of St. Andrew's Priory, figures are of interest. The furnishing of the entire building has cost $5,000, fully one-half of which has been raised on the Islands. The entire cost of the building, for which also generous gifts have come from Islands friends, is $54,000, of which Bishop Restarick still lacks about $6,000.

NOVEL PLAN FOR PRESENTING THE CAUSE OF MISSIONS.

A novel idea in the way of Lenten meetings is the plan which has been arranged by the rector of the Church of St. Luke and the Epiphany, Philadelphia, to hold a series of Thursday evening meetings for a general discussion of our missionary methods and progress and the present condition of the work. On each evening there will be two appointed speakers, one as a questioner to open the subject under discussion, asking for definite information and freely criticising present methods of the missionary work, and the second speaker to give detailed answers to such questions, giving full information on the various points. The following schedule has been arranged: February 10th, "The Board of Missions; its Organization and Administration. Questioner, Rev. D. M. Steel; Reply, Mr. George Wharton Pepper. February 17th: "Our Domestic Field." Questioner, Rev. Thomas J. Garland; Reply, Mr. John W. Wood. February 24th: "Work in Non-Christian Lands." Questioner, the Rev. W. M. Groton, D.D.; Reply, Rt. Rev. A. S. Lloyd, D.D. March 3d: "Educational Work." Questioner, Dr. Talcott Williams; Reply, the Rev F. L. H. Pott, D.D. March 10th: "Medical Missionary Work." Questioner, the Rev. P. J. Steinmetz, Jr.; Reply, Dr. E. L. Woodward. March 17th will be devoted to a general review.

SEABURY SUMMER CONFERENCE.

The Rev. Philip M. Rhinelander of Cambridge has been elected chairman of a committee to have charge of the Church Summer Conference that has been conducted for some years by the Seabury Society of New York. Other members of the committee, which met in New York on January 27th, are the Rev. Drs. Samuel Hart, Joseph G. H. Barry, and Max. Kellner, and the Rev. Messrs. Samuel R. Colladay and Philip Cook, the Messrs. Burton Mansfield, Robert H. Gardiner, Eugene M. Camp, and John A. Ely, Mrs. R. W. Woodward, and the Misses A. W. Fisher of Philadelphia, Mary E. Thomas of New York, Marian DeC. Ward of Boston, and E. H. Houghton and Josephine T. Bumstead of Cambridge. The committee added two laymen, making eighteen in all. The men elected are the Messrs. Thomas Nelson Page and George Wharton Pepper. The dates for the 1910 conference are July 17th to 31st, and the place the Episcopal Theological School, Cambridge. The programme will be much strengthened by the addition of normal mission study courses for both seniors and juniors, a series of sermons by great preachers, and other features. Committees on programme, finance, and publicity

were named, and those on publicity in various dioceses and on arrangements in Boston and Cambridge were authorized. The new name is to be the "Conference for Church Work." Appreciation of the foundation work laid by the Seabury Society was expressed by the new committee, and the hope that before many years a permanent place may be provided for its meetings. The Seabury Society is local to New York while the conference draws support from a wide area, but largely from New England. So great has been the growth, and so well recognized is the worth, that the time came to place the conference in the hands of a representative committee. An earlier date for Cambridge is not practicable this year because of the meeting of the National Education Association in Boston July 2d to 8th. Besides the chairman the officers chosen were Miss E. H. Houghton of Cambridge, secretary, and Mr. Eugene M. Camp of New York, treasurer.

LARGE SUM RAISED FOR CONNECTICUT CHURCH.

WITHIN the past three months $86,000 has been raised for the furnishing of the new Christ Church, Greenwich, Conn., now in course of construction, and for the building of a new parish house and rectory. Of this sum $37,000 was contributed by George F. Dominick, a New York banker, who is a member of the parish; $25,000 by David M. Look and persons from whom he personally solicited money; and $11,000 by the Rector's Aid Society. Mr. Dominick offered, on October 27th, to give $37,000 for the purpose if, before January 20th, the parish would raise $49,000. The condition has now been met. The congregation is very largely composed of New York business men and their families.

The new church is in Perpendicular Gothic and will accommodate more than 800 worshippers. It is built of a light grey hard stone with buff terra cotta trimmings and is roofed with variegated green and purple slate. The main and side chancel windows and four aisle windows have been presented as memorials by members of the parish, as have the choir stalls and screen. The church was designed as one of three buildings grouped in the form of a cloistered court opening on the Boston Post road. The parish house will stand at the back, the church on one side, and the rectory on the other. The parish house plans include a Sunday school room on the second floor accommodating 200 pupils and below, a small chapel and ample assembly rooms. The rectory is designed on the type of an English vicarage. It is expected that the church will be completed and ready for occupancy in May. The plans of the architect, Mr. William F. Dominick, of New York, have produced a dignified and beautiful edifice, and the work has been done in the most careful and satisfactory way, under the direction of Hoggson Bros. of New York.

BISHOPS' ANNIVERSARIES.

ON TUESDAY, January 25th (St. Paul's day), a year ago Bishop Harding, then rector of St. Paul's parish, Washington, D. C., was consecrated Bishop of Washington. At 7 A. M. of his first anniversary the Bishop celebrated the Holy Communion at the chapel of the episcopal residence, and in the evening he was given a reception by the parish he had so faithfully administered for twenty-three years. Evening Prayer was said before the reception and both the Bishop and the rector made addresses. Bishop Harding spoke with warm feeling of his former connection with the parish, saying he would never again know the happiness which he felt as its pastor. He had discovered, he said, the duties of his office were attended with many burdens which he had not expected to be a part of it before his consecration, and he begged the supporting prayers of his former parishioners and their charitable judgment. Among those who extended congratulations and paid their respect were the Rev. Dr. Randolph H. McKim, the Rev. George C. Carter, Dr. James A. Clark, the Rev. Jesse R. Bicknell, Rev. G. C. F. Bratenahl, D.D., Rev. William M. Pettis, Chaplain Brander, Fort Myer; Rev. James B. Craighill, and Rev. H. Thomas.

ON ST. PAUL'S DAY, the patronal festival of the Cathedral church of Southern Ohio and the twenty-first anniversary of Bishop Vincent's consecration, there were three celebrations of the Holy Communion, the first an early celebration, the second a celebration with the Cathedral Day School present, and the third at which Bishop Vincent was the celebrant and preacher assisted by Bishop Funsten of Idaho and Dean Matthews, and with a large attendance of all the clergy of the city and vicinity. The Bishop's sermon was an exhortation to a renewal of faith and the preaching of a positive message. After a luncheon in the Cathedral House at which Bishop Funsten and the clergy were the guests of Bishop Vincent, Bishop Funsten presented his work in Idaho in a brief address. Bishop Vincent and his clergy then adjourned to the chapel, where they spent two hours and a half together in quiet meditation, prayer, and hymns of praise. During the devotions Bishop Vincent read a prayer on the decrease of the supply of candidates for the ministry and commended to the attention of the clergy "the Ember Guild" whose headquarters are in Chicago.

THE FIFTH anniversary of the consecration of Bishop Woodcock was observed on St. Paul's Day by a special celebration of the Holy Communion in Christ Church Cathedral, Louisville, for the clergy of the diocese, followed by a Quiet Hour for the clergy, conducted by the Bishop, whose several addresses were on the general themes of Endurance, Courage, Spiritual Adaptability, and practical problems of the priest's life and experience. Later the clergy were entertained at luncheon at the episcopal residence. In the evening, a special service was held in the Cathedral for all Church people, which was largely attended by members of the various city parishes and missions. Full choral evensong and festival music was rendered by the vested choir, after which the Bishop delivered an address touching briefly on the progress made in the diocese within the past five years and paying eloquent tribute to the loyalty and cooperation of the clergy and people, without whose support and sympathy nothing could have been accomplished. In closing, he urged all to take as their watchwords for the coming years Faith, Prayer, and Labor.

PROPOSED GROUP FOR CHRIST CHURCH, GREENWICH, CONN.

ON TUESDAY, January 25th, the Feast of the Conversion of St. Paul, the Rt. Rev. Cortlandt Whitehead, D.D., celebrated the twenty-eighth anniversary of his consecration, at St. Peter's Church, Pittsburgh. There were about twelve of the clergy of the city present, also representatives from various city and suburban parishes. The service was a celebration of the Holy Communion, at which the Epistle was read by the Rev. Dr. Bragdon of Homestead and the Gospel by the Rev. L. F. Cole, Archdeacon of the diocese. The Bishop made the address, and urged upon all greater devotion and loyalty to the Church, her principles, and practices. After the service the Bishop and Mrs. Whitehead journed to Kittanning, where a reception given in their honor was one of the features of the celebration of the anniversary of St. Paul's Church.

THE FEAST of the Conversion of St. Paul was the eleventh anniversary of the consecration of the Bishop of Minnesota and the clergy of the Twin Cities joined with the Bishop in a celebration of the Holy Communion, at which Bishop Edsall delivered a memorial address in memory of the late Bishop Hare. At the conclusion of the service the Rev. I. P. and Mrs. Johnson entertained Bishop and Mrs. Edsall and the clergy and their wives at a luncheon. This meet-

ing together religiously and socially on the anniversary of the Bishop's consecration is an annual affair. The place of meeting next year will be Holy Trinity Church, Minneapolis.

CONFERENCE OF LAYMEN IN NORTH CAROLINA.

In compliance with a formal request of the last Diocesan Convention, Bishop Cheshire called a conference of the laymen of the diocese of North Carolina to meet in Raleigh on January 24th and 25th. Each parish and mission was asked to send two lay delegates at least. The response to the formal invitation that was sent out by the Bishop and a local committee of Church laymen went beyond all expectation. There were between forty and fifty laymen present in addition to a goodly number of local delegates. There were also in attendance fifteen of the clergy from other parts of the diocese. The presence of Mr. Eugene Camp of New York added tremendously to the inspiration and effectiveness of the conference. Indeed, all the formal addresses at the conference, save one, were made by Mr. Camp.

Mr. Camp recommended these things: (1) The group plan in the parish, so as to systematize the work and give every man something to do. He said the word to emphasize was "go," not "come"; that if the "go" was looked after properly, the "come" would take care of itself. (2) The use of literature that told about the work of the world, in the diocese, and in the local parish. (3) A training school in the larger centers, in which there should be lectures on the Bible, Church economics, Sunday school work, social service, etc. (4) Church extension in the diocese and beyond, through information and systematic giving. (5) An annual conference for the laymen of the diocese, from which all the clergy, save the Bishop, should be excluded. (6) The formation of a society of the laymen of the diocese, so as to bring new blood into the work of the Church, and give the men of the Church something definite to do. (7) Find a lay leader for the whole diocese, a man who will travel over the diocese and stir up the laymen and show them how to do things; to teach them how to "go."

The following resolutions relative to the policy recommended by the Greensboro Convention of the Laymen's Missionary Movement were passed by the conference:

"*Resolved*, By the Laymen's Conference of the diocese of North Carolina, held in the city of Raleigh, January 24th and 25th, 1910:

"1. That we recognize with devout gratitude the many evidences of renewed life and power in the Church of Christ in all parts of our country; and especially at this time, the increasing sense of responsibility among laymen in connection with the evangelizing of heathen lands.

"2. That we hereby express our most cordial sympathy with the Laymen's Missionary Movement in its noble and inspiring purpose of enlisting all Christian men in the work of evangelizing the world; and we do most heartily endorse the 'missionary policy for North Carolina,' as set forth in the resolutions adopted at the convention held in Greensboro the 12th, 13th, and 14th of the current month, so far as those resolutions embody the general purposes of the movement and suggest methods which may be adopted to meet particular and local conditions.

"3. That we welcome the opportunity afforded by the Laymen's Missionary Movement of coöperating with our Christian brethren in the blessed work in arousing the men of America to a deeper sense of the duty and privilege of sustaining and extending the work of Christ throughout the world.

"4. That we hereby endorse the action of the clergy and laity of the North Carolina dioceses who assembled in St. Barnabas' Church, Greensboro, January 14th, in recommending that all our North Carolina churches should at least double the amount of their apportionment for general, foreign, and domestic missions for the current fiscal year 1909-1910; and, in order to accomplish this, we further urge the clergy and laity of our diocese to carry out thoroughly the personal canvass recommended in the Greensboro resolutions, that each man in our diocese may be brought face to face with the duty which, as a Christian, he owes to the work of the Person of the Master."

These resolutions were passed by a unanimous vote of the clergy and laity; but a preamble to No. 3 gave rise to considerable discussion, some claiming that it was unnecessary and uncalled for, and would offend some of the denominations. Nobody denied the truth of the statement, but the old "inexpedient" argument was again dragged in. But two of the clergy voted to strike it out. The proposed preamble was:

"That, affirming our sincere convictions in respect to those principles of Catholic Faith and Order which we have inherited and in which we humbly believe we are preserving inestimable blessings for all Christian people, we welcome," etc.

A splendid collation was provided for the conference on the first night by the ladies of the two local parishes. About one hundred men were present, and there were a number of hopeful and inspiring speeches. It is felt by all that this conference marks a new beginning for the Church in the diocese. The laymen seem to be aroused as they never were before, and say they are really going to *do something* to help make the Church in their respective communities and in the diocese the power for God that it ought to be. It was decided to make the conference an annual event in the diocese.

MORTGAGE BURNED AT FALL RIVER, MASS.

The mortgage which has hung over St. John's parish, Fall River, and which represented an indebtedness on the parish house, was burned on the evening of January 24th with fitting exercises. The Rev. Chauncey H. Blodgett made an address, as did others. An entertainment with refreshments followed. The parish, which has been in existence for thirty years, was formerly a mission of the Church of the Ascension. When Mr. Blodgett took hold of it in April, 1901, there was a mortgage of $6,000 on the parish house. Some time ago $500 was received from the reinforcement fund of the diocese, and four men of the parish contributed $2,000. Immediately steps were taken to raise the balance of the debt, with the above result.

NOTABLE OFFERING AT GRACE CHURCH, BALTIMORE.

The campaign in the diocese of Maryland, in behalf of the clergy pension fund was inaugurated at Grace Church, Baltimore, on Sunday, January 9th, by the Rev. Dr. Wilkins. His sermon was heard by a large congregation, and it awakened deep interest in this fund. The rector, the Rev. Dr. Powell, supplemented it by the use of circular letters to all his people. The result has been remarkable and gratifying. Within two weeks the donations and pledges amounted to almost $7,000, and this goodly sum will doubtless be surpassed when all the returns are in. The Rev. Dr. Wilkins states that this is the second largest amount yet given by a single congregation. His reception at Baltimore has greatly encouraged him.

ANNIVERSARIES AND PATRONAL FESTIVALS.

The sixtieth anniversary of St. Paul's Church, Clinton Street, Brooklyn, was celebrated on the Feast of the Conversion of St. Paul. The mid-day service was a High celebration, at which the Rev. M. W. Britton of St. Clement's Church, Manhattan, was the celebrant, Rev. V. D. Ruggles, deacon, Rev. J. F. Aitkins, sub-deacon. A special musical service was held in the evening. More than twenty priests from distant points joined in the choral procession, which numbered more than 300 choristers, chanting special numbers arranged by James E. Van Olinda of the Church of the Redeemer, Charles S. Yerbury of St. Paul's, and the choirmaster of the Church of the Messiah, in addition to baritone solos by Livingston Chapman. The sermon was preached by the Rev. Herbert Parrish, rector of St. Luke's Church, Baltimore, Md. It was partly historical and partly an exposition of the qualities which made St. Paul and his work famous and to the greater glory of God. The parish has had a most prosperous history since the present rector, the Rev. Andrew C. Wilson, took charge. In a recent number of the parish magazine there appears a photograph and short biography of the Rev. George M. Christian, D.D., *rector emeritus* of Grace Church, Newark, N. J., and of the Church of St. Mary the Virgin, New York City, under whom Father Wilson served as curate before he went to Brooklyn.

The one hundredth anniversary of the founding of St. Paul's Church, Alexandria, Va., was observed on Sunday, January 23d. Bishop Gibson preached an able sermon upon the history of the Church. Among the clergy present were the Rev. Dr. Angus Crawford (dean of the Virginia Theological Seminary), the Rev. Dr. S. A. Wallis, the Rev. Dr. Berryman Green, and the Rev. Edgar Carpenter. St. Paul's Church was organized January 23, 1810, under the Rev. William Gibson. In 1812 the Rev. W. H. Wilmer was elected rector. Under him the Theological Seminary in Virginia was organized, and the foundation was laid of St. John's Church, Washington. The Rev. W. H. Wilmer was four times elected president of the House of Clerical and Lay Delegates of the General Convention. The Rev. William Jackson was rector from 1827 to 1833, the Rev. J. T. Johnston from 1834 to 1859, and the Rev. Dr. G. H. Norton from 1859 to 1893. The Rev. P. P. Phillips, the incumbent, came to the Church in 1894. During his charge the Worton Memorial Hall and handsome recess chancel have been added to the parish.

The Pro-Cathedral of St. Paul's, Springfield, Ill., celebrated its seventy-fifth anniversary and patronal festival on the Feast of the Conversion of St. Paul, January 25th. The parish was organized by Bishop Chase in 1835 and its first rector was the Rev. Charles Dresser, under whose rectorship the present church was erected, though several additions have been made to the original building. The parish has had many distinguished men for its rectors, among them Bishop Pierce of Arkansas, Bishop Taylor of Quincy, and the Rev. Dr. Larrabee, now Dean of Nashotah House. A festival service was held on the Eve of St. Paul's Day, when the Bishop preached. There were celebrations and an ordination to the priesthood on the patronal feast day and in the evening a large number of the parishioners assembled in the parish house hall listened to addresses by the rector, the Ven. F. A. DeRosset, and the Bishop and afterwards enjoyed a social evening together.

The patronal festival of St. Paul's Church, Steubenville, Ohio, was quietly observed, owing to the recent illness of the rector, the Rev. W. M. Sidener. The congregations were large. The Rev. Robert Kell of East Liverpool celebrated the Holy Communion at 10 A. M. At this service, the rector blessed some recent gifts, including a memorial credence table, made to correspond with the chapel altar and prayer desk. A handsome altar service book was also blessed and used for the first time at this service. In the evening the rector was assisted by Mr. Kell, who preached the sermon, and by the Rev. E. B. Redhead of St. Stephen's Church. The offerings of the day amounted to $150, which will be applied on the parish home indebtedness. A reception was held in the par-

ish house after the evening service, which was attended by the entire congregation.

SUNDAY, January 23d, was observed by St. Paul's parish, Charleston, S. C., as the centennial of the founding of the parish. The occasion was full of interest to many of the people of that city because of so long a period of good works and of the ties of association which bound them to the Church. The services was made especially attractive with the special music by a large choir, and the congregation filled the church. Bishop Guerry conducted the service, assisted by the rector, the Rev. W. W. Memminger. The special preacher of the centennial sermon was the Bishop of Tennessee, who was introduced by Bishop Guerry. The offering was very appropriately given to St. Paul's, Tokyo.

PAROCHIAL IMPROVEMENTS.

WORK HAS been been begun on the new parish house for the Church of Our Merciful Saviour, Louisville, Ky., a self-supporting congregation of colored people, of which the Rev. David Leroy Ferguson is rector. It is to be a two-story brick building containing sixteen rooms, providing club and reading rooms for men and boys in the basement, a gymnasium and lecture room, an industrial department affording training in cooking, printing, sewing and carpentry, public baths, social and reading rooms for women, and a study and apartment for the rector. Sufficient money has been raised by the congregation with the generous help of a friend of Bishop Dudley (to whom the parish house is to be a memorial) to secure the ground and erect the building, but a considerable sum will still be necessary for furnishings and equipment and for salaries of teachers for the various industrial departments.

PLANS FOR a new church for St. Paul's congregation at College Point, L. I., have been announced by the rector, the Rev. Benjamin Mottram. The site will be on Thirteenth Street opposite First Avenue. It is purposed to start building operations this spring.

ON JANUARY 9th Bishop Olmsted blessed the new chancel and furniture of Calvary Church, Golden, Colo. With its enlarged rectory and church and parish house, the parish at Golden is now splendidly fitted for its work.

VARIOUS CLERICAL GATHERINGS.

THE ARCHDEACONRY of Queens and Nassau counties met in St. George's Church, Flushing, L. I. on Thursday, January 26th. Bishop Burgess and the Rev. Henry D. Waller, rector of the parish, officiated at the celebration of the Holy Communion. After routine business the special order of the day was taken up, and the Rev. Kirkland Huske, rector of All Saints' Church, Great Neck, was chosen Archdeacon to succeed the Rev. Henry Mesier, who has removed to Kingston, N. Y. Mr. G. Webster Peck, secretary, reported a new work at Richmond Hill Circle, south of Ozone Park, known as St. Paul's chapel. Mr. P. R. Jennings, treasurer, reported generous contributions, heavy expenses, and a small balance in the treasury. It is gratifying to note that the new Archdeacon received the unanimous vote of clergy and laity. The Bishop immediately confirmed the choice. The new Archdeacon was born in Fayetteville, N. C., in 1865. He was graduated at the University of North Carolina in 1884; Berkeley Divinity School, 1894; deacon, 1884, and priest 1895 by Bishop Williams. After ministering at Trinity, Collinsville, Conn., 1894 to 1896, he became rector of the Great Neck parish. He is widely known and respected for his sterling qualities, affable manner, and executive abilities.

THE WINTER meeting of the Archdeaconry of Newark was on Wednesday, January 26th, in St. James' Church, Newark, Bishop Lines presiding. At the afternoon session there was a conference of the clergy on "The Demand of the New Time on the Church," in respect to "preaching, work, and worship." The opening speeches were made by the Bishop, the Rev. Henry H. Hadley, and the Rev. Charles T. Walkley. At the request of the Bishop, the Rev. John Keller read a paper on the life and ministry of the late Archdeacon Cameron. Especial mention was made of him as a Church musician; as a minister of religion in the First Regiment, N. G., N. J., and as a devoted and sympathetic friend of the missionaries in and beyond the diocese. The Bishop closed the session with memorial prayers. In the evening a largely attended missionary meeting was held in the church. Different phases of the work of the Church extension in the diocese and in the world were ably presented by the Rev. Dr. Joseph N. Blanchard, Rev. Frederick B. Carter, Mr. William G. Low, and by Bishop Lines. The clergy were the guests of the congregation and of the rector, the Rev. Percival Bate, at dinner in the parish house.

THE BETHLEHEM Archdeaconries recently held their winter sessions with large attendance and great interest displayed. The Archdeaconry of Reading met with St. Luke's, Lebanon, January 19-20th. Bishop Talbot and twenty-five clergy were present. The report of the Archdeacon showed progress of an exemplary nature. Much careful thought was given to the urgent necessity for Church work among the Italians. The Bishop conducted a most helpful Quiet Hour. The essay on "The Conduct of the Service" by Rev. W. Fred Allen of Tamaqua evoked unqualified praise from all present. A feature of the service was a conference on "General Clergy Relief" led by Rev. A. J. P. McClure of Philadelphia, which occupied the entire second evening.—THE SCRANTON Archdeaconry assembled January 24-25th in St. Luke's, Scranton, with Bishop Talbot and some twenty-six of the clergy present. The varied papers presented many points of interest and a fine spirit of enthusiasm for aggressive missionary work was evident. The Bishop and general missionary pleaded eloquently for the growing work of the diocese and pointed out abundant openings for new ventures for our Church.

AT THE MEETING of the Archdeaconry of Lowell which was held at Lawrence, Mass., marked progress was reported by the delegates within the jurisdiction, and this was especially true in the case of the Sunday schools, which are growing at a surprising rate. It is interesting to note, and this fact was forcibly brought out at the meeting, that in the city of Lawrence there are more pupils in the Sunday schools of Grace Church and St. Augustine's Church in proportion to the population of the city, than in any other Church in the diocese. The Bishop was present and preached, officers were elected, and luncheon was served in the parish house.—CONSIDERABLE progress, too, was noted at the meeting of the Archdeaconry of New Bedford which was held at Brockton, when the Bishop in the course of his sermon emphasized the need of a wider cultivation of the spiritual side of Church work.—THE ANNUAL meeting of the Archdeaconry of Boston will be held in a few weeks, probably at St. Paul's Church, Boston.

THE REGULAR meeting of the Convocation of New Brunswick, diocese of New Jersey, was held in St. Luke's Church, Metuchen, on Tuesday, January 18th. Owing to exceedingly stormy weather, the attendance was small, including about twenty-four of the clergy. The Bishop celebrated the Holy Eucharist. At the succeeding business meeting an address on work in the Canal Zone was made by Archdeacon Bryan. At the afternoon business session a paper was read by the Rev. Oscar Lindström on "The Historic Exodus." At a missionary service in the evening addresses were made by the Rev. William N. Baily of Asbury Park, N. J., and the Rev. William J. Cuthbert of Kyoto, Japan. The next meeting of convocation will be at Asbury Park in June.

THE MEETING of the Convocation of New Bern, diocese of East Carolina, was held in St. Mary's, Kingston, January 19th to 21st. The principal features were the women's meeting, at which reports from all the parochial women's organizations and the branches of the Woman's Auxiliary were made, and a meeting devoted to the Laymen's Missionary Movement.—THE CONVOCATION of Edenton held its 155th session in the old Colonial Church of St. Thomas, Bath (the oldest parish in the state of North Carolina), January 25th to 27th. At this, as in the Convocation of New Bern, the meeting of the "Woman's Auxiliary and Parochial Society" was given a prominent place.

THE PRE-LENTEN meeting of the Mississippi Valley Deanery was held in St. John's Church, St. Cloud, Minn., on January 25th and 26th. A masterful and inspiring address was made by the Bishop of the diocese as a Lenten preparation for the clergy; and a paper by Dean Wurtele of Duluth on "The Proposed Change in the Visitation Office" evoked much discussion. The consensus of opinion seemed to be that the idea of hopefulness should be more emphasized in the office and that an additional service of unction as an aid to recovery rather than as a preparation for death should be officially sanctioned.

THE SPEAKER at the meeting of the Philadelphia Clerical Brotherhood on Monday, January 24th, was Dr. D. J. McCarthy, professor of Medical Jurisprudence in the University of Pennsylvania, and a noted neurologist, who discussed, in a most helpful address, the mooted subject of Psychotherapy. He commended the so-called Emmanuel Movement because it has been carried on with due regard for these facts, by trained psychologists and in coöperation with competent physicians, but deprecated the attempt by the clergy who had had no special training to take up "healing" as an avocation.

MEMORIAL AND OTHER GIFTS.

MRS. EOFF, widow of a former member of St. Michael's Cathedral, Boise, Ida., has presented to the Cathedral as a memorial of her husband, three sets of doors: one set for the main entrance and two sets for the tower, which are of solid oak, hand carved, in keeping with the Gothic architecture of the edifice. The doors are hung from hand-wrought hinges of burnished brass, which harmonizes with the general type of the design. They were executed from an original design by the architects of the Cathedral, H. W. Congdon & Son of New York, and the cost was in excess of $500. These doors will take the place of the temporary ones which have been in use since the opening of the Cathedral in 1902.

ST. THOMAS' CHURCH, Washington, D. C., has just been enriched by a handsome memorial window in memory of Elizabeth Rittenhouse, wife of Major B. F. Rittenhouse, a former vestryman and member of St. Thomas'. The window represents St. Hilda as Foundress and Abbess of Whitby and is one of a course of sixteen intended to teach the history of this branch of the holy Catholic Church.

ST. MARY'S CHURCH, Charleroi, Pa., has lately been enriched by the gift of a hand-

some colored glass window, a memorial to the pioneers of the Church in the region round about that place a hundred years ago, presented by the Altar Guild of the parish.

THE LIBRARY of the Philadelphia Divinity School has received the gift of $500 from a friend for the purchase of books.

IN HONOR OF REV. J. E. FREEMAN.

A RECEPTION and banquet in honor of the Rev. James E. Freeman, the departing rector of St. Andrew's Memorial Church, Yonkers, N. Y., was held on January 25th in the National Guard Armory. There were assembled upwards of 550 men, representing almost every walk in life and almost every denomination in the city, who gathered to testify by their presence to Mr. Freeman's services in Yonkers as a priest and as a citizen. Among the speakers were ex-Mayor N. A. Warren, Rabbi S. S. Wise of New York, Charles E. Gorton, Dr. Oscar H. Rogers, Rev. Dr. Charles R. Corley, F. S. Taylor (ex-president of the Federation of Labor), and Rev. Dr. W. P. Stevenson. Mayor J. T. Lennon and the Rev. H. R. Freeman, a brother of the Rev. James E. Freeman, besides the speakers of the evening, occupied seats at the table with him. Postmaster John N. Parsons, in the name of the letter carriers, presented to Mr. Freeman a travelling bag, and an autograph album, containing the signatures of each guest present at the banquet, was presented as their gift by F. A. Winslow.

MEETINGS OF CHURCH CLUBS AND LEAGUES.

THE EPISCOPALIAN Club of Massachusetts held its annual meeting at the Hotel Vendome, Boston, on the evening of January 24th. A feature was the reception to the new rector of St. Paul's, the Rev. Dr. Rousmaniere, and Bishop Lawrence also was a guest. Parish problems were discussed by several speakers. Mr. Charles G. Saunders considered the question of diocesan assessments, reminding those present that they belonged to a Church that did not regard the parish as a unit, but in which the diocese was the unit, and that every man should have in mind not the good of his parish alone but that of the whole diocese and of the Church at large. "Parochial Missionary Problems" were considered by George B. Selfridge and Professor Lawrence B. Evans; Hammond V. Hayes, treasurer of Christ Church, Cambridge, urged a more simplified form of accounting, and Professor Joseph H. Beale told of the reasons why Church property is exempt from taxation. Bishop Lawrence thought that there should be a more widespread appreciation of what the Churches really were doing and that it was because of their great influence for good in a community that they were exempt from taxation. The retiring president, Huntington Saville, presided.

THE CHURCHES of Worcester, Mass., gave a "Churchmen's Dinner" on Thursday, January 27th, to which the rectors and leading laymen of our parishes in the city and its vicinity were invited. At 7:30 P. M. the guests, to the number of about 400, took their seats in Association Hall, under the presidency of Judge Edward T. Esty. The speakers were the Bishop Vinton, the Rev. Dr. C. L. Slattery, rector of Christ Church, Springfield, Mass., the Rev. Dr. George Hodges, Dean of the Cambridge Divinity School, and Mr. G. H. Randall, associate secretary of the Brotherhood of St. Andrew. The committee of arrangements consisted of laymen from All Saints', St. Matthew's, St. John's, and St. Mark's Churches, Worcester, with Mr. E. C. Mulvey (All Saints') as chairman. This is the second dinner of the kind given in Worcester.

ONE OF THE largest gatherings of the men of any one parish in the diocese of Albany was held in St. George's parish house, Schenectady, on the evening of January 26th. Nearly 200 men were present and sat down to a supper provided by the women of the parish. After the supper, missionary addresses were made by the Rev. Dr. B. W. R. Tayler, the rector; Mr. John W. Wood of the Church Missions' House, and the Rt. Rev. Dr. Nelson. The object of the gathering was to make manifest the great interest of the parish in the cause of missions and to make a concerted effort to increase the missionary offerings. Bishop Nelson congratulated parish and rector on their splendid missionary enthusiasm.

A DINNER was given on January 21st in connection with St. John's Church, St. Cloud, Minn., to about fifty men of the city regardless of religious affiliations, the purpose being to discuss the development of boys' clubs which had been begun a little over a year ago by this Church, but which were retarded by a lack of funds. So important was the work considered by these men that they gave $900 for the prosecution of the club project under the direction of the rector of the parish, and St. Cloud will now have what it has never had before: a clear, healthy place where boys can congregate and where, in the phrase of the boy himself "There will always be something doing."

THE CHURCHMEN'S LEAGUE of Troy, N. Y., and vicinity met in Trinity Church, Watervliet, on the evening of January 25th. The principal speakers were the Rev. Dr. B. W. R. Tayler, rector of St. George's Church, Schenectady, and Mr. George Gordon King, treasurer of the Board of Missions. Mr. King's address was most interesting, being a description of the work and personnel of the board. The Rev. Dr. Tayler aroused great enthusiasm in his appeal for the support of the Laymen's Missionary Movement. Trinity Church was filled and at the close of the business meeting an entertainment was held in the parish house at which there were present nearly 200 men.

BISHOP ANDERSON of Chicago was the guest of the Philadelphia Church Club at its meeting on Monday, January 24th. About seventy members of the club dined together informally (a new and successful departure from former custom) with the Bishop, before the meeting, and a large number of clergy came in for the Bishop's address, which was on the subject, "The Church's Opportunity for Expansion Within Our Own Country." The address made a profound impression and was followed by discussion. Mr. John E. Baird, first vice-president, presided in the absence of the president, Mr. George Wharton Pepper.

FOLLOWING UP a suggestion of the Bishop in his annual address to the convention of the diocese last June, the organization of a Church Club was effected in Syracuse, N. Y., on January 27th. The following officers were elected. President, Frank L. Lyman of St. Mark's Church, Syracuse; Vice-Presidents, George T. Jack of Grace Church, Syracuse, and J. Van Lear of Owego; Secretary, Albert D. Crocker of Holy Cross Church, Utica; Treasurer, J. L. Hamblin of Oneida. The annual meetings will be held alternately in Syracuse and Utica.

THE REGULAR January meeting of the Rhode Island Assembly of the Brotherhood of St. Andrew was held in the new parish house of All Saints' Memorial Church, Providence, January 24th. Mr. Leonard V. Webb, field secretary of the Brotherhood for New England, spoke on the subject of "Prayer." An informal discussion was had of the possibilities of Brotherhood men being of material assistance to the diocesan missionary in his work in the outlying districts, especially those of them who are licensed lay readers.

THE MEN'S CLUB of St. George's Church, Kansas City, Mo., held its first annual dinner in the new parish house on January 27th. Over 100 men were in attendance, besides the Bishop of the diocese and most of the city clergy. The Rev. Dr. C. T. Brady was toastmaster, and speeches were made by the Bishop of Quincy and by the Hon. H. N. Allen, M.D., late United States Minister to Korea.

OLD COLONIAL CHURCH ABANDONS PEW RENTALS.

AT A DECIDEDLY representative parish meeting recently held in Christ Church, New Bern, N. C., it was unanimously decided to abolish the system of rented pews. Christ Church parish is one of the oldest in the state, being established by Act of the Assembly in 1715.

SERIOUS ILLNESS OF REV. CHARLES MOCKRIDGE.

THE Rev. JOHN MOCKRIDGE, rector of St. Paul's Church, Louisville, Ky., and the Rev. William Mockridge, rector of the Church of the Epiphany, Louisville, have been hurriedly summoned to Boston on account of the serious illness of their brother, the Rev. Charles Mockridge, rector of All Saints' Church, Boston, who recently underwent a surgical operation which proved unsuccessful. While latest reports state that there is a slight improvement in his condition, it is not thought that he will recover.

ALBANY.

W. C. DOANE, D.D., LL.D., D.C.L., Bishop.
R. H. NELSON, D.D., Bp. Coadj.

Lenten Services.

NOONDAY Lenten services will be held at St. Peter's Church, Albany, under the direction of Bishop-Coadjutor Nelson, and a number of excellent speakers have been secured from outside the city. On Thursday evenings services have been arranged at Trinity Church, St. Andrew's, Grace Church, Holy Innocents', St. Paul's, St. Peter's, and at the Cathedral. The Rev. Paul Birdsall of Albany and the Rev. H. R. Freeman of Troy are among the Lenten preachers at St. Stephens' College, Annandale.

CALIFORNIA.

WM. F. NICHOLS, D.D., Bishop.

Sunday School Gatherings.

PRELIMINARY gatherings of the Sunday schools of the diocese were held in local centers on the afternoon of January 16th, for the ingathering and presentation of the Advent offerings. The local centres around the Bay were St. Paul's Church, Oakland, the Church of the Advent, East Oakland, and St. Mark's Church, Berkeley. In each of these churches the neighboring Sunday schools united in missionary services. On January 23d a diocesan Sunday school rally was held in St. John's parish house, San Francisco. At this service the Bishop and eight clergymen were in the chancel, and thirty-one schools were represented. The object of the rally was the presentation of the Advent offerings which had been made for the purpose of supplying sufficient funds to guarantee the salary of a Sunday school field secretary. An interesting address was made by the Rev. E. W. Couper of Christ Church, Alexandria on his experience among the Indians of Minnesota.

COLORADO.

CHARLES S. OLMSTED, D.D., Bishop.

Diocesan Notes.

ON JANUARY 23d Bishop Olmsted consecrated St. Alban's Church, Florence. The instrument of donation was read by the priest

in charge, the Rev. J. McBride, and the sentence of consecration by Archdeacon Schofield.

THE Rev. H. R. REMSEN has withdrawn his resignation of Grace Church, Colorado Springs, and will have as his associates the Rev. H. M. St. G. Walters and the Rev. George M. Davidson, the latter having charge of the Colored Church of the Epiphany.

THE MISSION of the Holy Spirit at Englewood has been started under the direction of Mr. Shaw, a zealous lay reader.

THE BISHOP needs clergymen for Sterling, Monte Vista, La Junta, and Central City, who can live on $800 a year.

CONNECTICUT.

C. B. BREWSTER, D.D., Bishop.

Under Auspices of the Seabury Club.

THE LIST of services to be held on Wednesday evenings during Lent in Christ Church, Hartford, under the auspices of the Seabury Club of that city, includes as preachers the Rev. Charles Mockridge of Dorchester, Mass.; the Very Rev. Frank Vernon, D.D. of Portland, Maine; the Bishop of Milwaukee; the Rev. C. L. Slattery, D.D., of Springfield, Mass., the Rev. J. C. Linsley of Torrington, Conn., and the Rev. J. G. H. Barry, D.D., of New York.

EASTON.

WM. FORBES ADAMS, D.D., D.C.L., Bishop.

Death of Dr. S. I. Wiltbank.

DR. SAMUEL I. WILTBANK, a retired surgeon, U. S. N., died suddenly at the residence of his daughter, Mrs. J. S. Dumaresy, Easton, early Tuesday morning, January 25th, aged 82 years. Dr. Wiltbank comes from a line of distinguished ancestors. On his maternal side he is great-great-grandson of Lord Liston, ambassador to this country under George II., on his paternal side a lineal descendant of Bishop White, the first Bishop of Pennsylvania. His grandfather, the Rev. James Wiltbank, was Ambassador to Russia and chaplain on board the old *Constitution;* his father was Dr. John Wiltbank, a noted physician of Philadelphia, and one of the faculty of the Old Pennsylvania College of Physicians. The funeral was held in Trinity Cathedral on Friday at noon, Dean Rich, the doctor's cousin officiating. The interment was in Spring Hill cemetery.

INDIANAPOLIS.

JOSEPH M. FRANCIS, D.D., Bishop.

Arrangements for Lent.

THE BISHOP called the clergy of the see city together Thursday morning, January 27th, for the purpose of arranging for the special Lenten services. The result of the conference was satisfactory, considering the circumstances. Bishop Francis will officiate and preach at the noon-day services to be held in Christ Church March 14-19th and 21st-24th, inclusive. United services will be held in rotation in the various churches of the city every Wednesday night during Lent. The local clergy will preach.

KENTUCKY.

CHAS. E. WOODCOCK, D.D., Bishop.

Sunday School Institute at Paducah—Notes.

FROM January 20th to January 23d, inclusive, there was held in Grace Church, Paducah (the Rev. David C. Wright, rector), a Sunday school institute by the Rev. William Walter Smith, M.D., of New York. In preparation for the institute the Pastors' Association of the city gave its endorsement to the coming of Dr. Smith and urged the attendance of all teachers. The City Union of Sunday schools, of which the rector of the parish is

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president, and which embraces all the schools of the city, made this the annual rally of the association. The four days work culminated in a mass meeting in the church on Sunday afternoon of all teachers of Sunday and day schools and parents of children.

EXCELLENT progress is being made at St. Paul's Church, Hickman, under the leadership of the Rev. Henry J. Geiger, who has been in charge but a few months. The increase in attendance, especially at the night services, has been marked, and several material improvements have been made to the church property.

REGULAR services have been begun at the mission at Madisonville by the Rev. George C. Abbitt, rector of Grace Church, Hopkinsville, and divine service is being held there twice in each month in a rented room.

LOS ANGELES.

JOS. H. JOHNSON, D.D., Bishop.

Progress of St. Matthias', Los Angeles.

ST. MATTHIAS' CHURCH, Los Angeles, has been making rapid strides in the past year towards paying off its indebtedness, having raised during Lent, 1909, about $400, and having added to that by subscriptions, and a recent check from a friend in the east, some $600 in addition, thus enabling the parish to wipe out a mortgage of $1,000 which has been held by the Bishop of the diocese.

MASSACHUSETTS.

WM. LAWRENCE, D.D., LL.D., Bishop.

An Interesting Confirmation Class—Lenten Plans—Important Legislation—Personal Mention.

AN INTERESTING confirmation class presented at St. James' Church, Cambridge, on the evening of Sunday, January 23d, included a gentleman nearly eighty years of age, his son and daughter-in-law, and a grandson, three generations. The class numbered fifty-five, one of the largest ever confirmed in the parish.

LENTEN PREACHERS who will be heard at the noon addresses at St. Paul's Church, Boston, include Bishop Lawrence and six rectors. The Ash Wednesday service will be in charge of the rector, the Rev. Dr. Rousmaniere; then for three successive days the preacher will be the Rev. Samuel S. Drury of St. Stephen's Church, Boston; for an entire week Dean Hodges of the Episcopal Theological School; for a single day the Rev. John McGaw Foster; then for another week, lacking Monday, the Rev. George Alexander Strong of New York; the succeeding week the Rev. Dr. Herman Page of Chicago; for five days the Rev. Clifford Gray Twombly of Lancester, Pa., one day (Saturday) the Rev. Dr. van Allen; Passion Week Bishop Lawrence, and Holy Week, the rector.

BISHOP LAWRENCE, Charles G. Saunders and George H. Richards appeared before the committee on mercantile affairs of the Massachusetts legislature lately in the interests of two measures. One was to give the Cathedral corporation right to hold property to the amount of $3,000,000. It was explained that the corporation was incorporated in 1907 to enable it to hold a little more than $1,000,000, which was received in legacies and gifts. Under the revised laws it is privileged to hold $1,500,000, but as it is understood that more money will be forthcoming within a short time legislative authority is asked to allow the corporation to acquire more than $2,000,000. The other bill was to enable the Church Home for Orphans and Destitute Children, incorporated in 1858, to hold property to the value of $500,000. There now are seventy-five boys and girls cared for by the home; the home in South Boston is assessed for $54,000, and there is personal property held by it to the value of about $300,000.

THE Guild of St. Vincent, Church of the Advent, Boston, held its annual service January 23d, and sixty visiting acolytes from eight churches in the vicinity joined in the solemn procession. Two additional torch bearers (six in all) the gift of the guild, were first used at this time. The Rev. H. W. Barker of St. Luke's, Chelsea, was the preacher. Eight new members were admitted.

THE Rev. F. B. WHITE was instituted rector of St. Mary's Church, Newton Lower Falls, on the morning of Sunday, January 30th. The ceremony was performed by Archdeacon Babcock, acting for Bishop Lawrence.

BISHOP GRISWOLD of Salina consecrated the new altar at the Church of St. Augustine and St. Martin at the South end of Boston on Monday, January 31st. The Bishop also preached at the evening service at the Church of the Advent the night before.

BISHOP LAWRENCE is taking a short vacation before entering upon his Lenten duties.

MILWAUKEE.

W. W. WEBB, D.D., Bishop.

Mission at Hartland—Down-town Lenten Services in Milwaukee.

A VERY successful mission was given from January 24th to January 29th at Grace Church, Hartland, by the Rev. S. W. Day of West Allis, who presented the Catholic religion in a logical and convincing manner. The services attracted widespread attention and were largely attended. Much spiritual fruit has resulted from the mission.

THE GREAT DIFFICULTY in finding an appropriate hall in the down-town section of the city in which the noonday Lenten services can be held, has led the Church Club committee having the matter in charge to arrange this year for such services only during Passion and Holy Weeks, and the large Shubert

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"I said nothing, but at once ordered a package of Postum. That was five months ago, and we have drank no coffee since, except on two occasions when we had company, and the result each time was that my husband could not sleep, but lay awake and tossed and talked half the night. We were convinced that coffee caused his suffering, so he returned to Postum, convinced that coffee was an enemy, instead of a friend, and he is troubled no more by insomnia.

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